SAMARITAN

GRAMMAR.

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A GRAMMAR

OF THE

SAMARITAN LANGUAGE,

WITH

EXTRACTS AND VOCABULARY.

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PREFACE.

In offering to the public a work of so *novel* a character as the present, the author has seized the opportunity of stating the grounds on which it was undertaken.

The importance of the study of the Biblical languages has never been questioned, excepting by those men who are ignorant of them, and are disposed to condemn *in toto* the utility of that which they have not the means or opportunity to acquire. On the other hand, those illustrious scholars, whose definition of the utilitarian *cui bono* is directly opposed to the former, have not only inculcated the momentous importance of linguistic study by *precept*, but have led the van thereof conspicuously by *example.*

To recount the imperishable names of those who, from the earliest ages of Christianity, have patronised or pursued this study, is unnecessary in this place; their opinions of its importance may be summed up in the words of the learned Dr. Jahn: " occurrit et illud, quod est totius theologiæ fundamentum, neque tamen *sine subtili et intimâ linguarum Biblicarum cognitione* satis firmari potest, γνησιότης, inquam,

sacrorum librorum, *quâ labefactatâ*, ruit authoritas horum documentorum, et theologiæ ædificium evertitur." And again, "librorum γνησιότητα et verum sensum, *absque subtili et intimâ linguarum scientiâ*, comprobare nemo potest."

The phrase "Biblical Languages," although capable of extension to all those versions of the Sacred Scriptures which have been made during the last century into almost every important language and dialect, is usually confined to the following: viz. Hebrew, Chaldee, Syriac, Arabic, Samaritan, Ethiopic, Amharic, and Coptic; to which, of course, the Greek and Latin may be added.

The first four of the languages just enumerated have received especial attention at the hands of scholars; while the four latter have been wholly neglected or forgotten. In fact, during the last few years, so little attention and study have they attracted, that, at the present time, it is impossible to acquire even the rudiments of them, except through the medium of the Latin tongue. Why they have been allowed to fall into such disrepute, it is not worth while to inquire, but we have only to do with the fact that such is the case, and, if possible, to remedy it.

The present work is a Grammar of the Samaritan Language; it is strictly *Rudimentary*, and is intended as a precursor to a more critical and philological view of the tongue. The main object of the author has been to deal with the ordinary facts of Etymology and Syntax, and to produce such a work (to use an illustrious scholar's words), " non ut in ipso hæreat juventus, sed ut per eum transeat,

per eum excolatur, et ad altiora præparetur." How far he
has succeeded in his endeavours will be for the discerning
public to determine, to whose favour he would commend
his present attempt.

The author has consulted nearly the whole of the extant
writers on the subject,—as Cellarius, Morinus, Castellus,
Leusdenius, and others. To the first he is *especially* in-
debted in the Etymological part of the work; whose facts,
notwithstanding they are undigested, and expressed in
questionable Latinity, are undoubtedly invaluable.

The Syntax is, however, wholly original; and the author
has especially aimed at giving the ordinary rules, to the
exclusion of all which might seem hypercritical to the young
scholar.

The Work is preceded by a brief dissertation upon the
Samaritans, their language and literature, which the author
hopes will not be unacceptable to the reader, and is con-
cluded by an extract, from Walton's Polyglot, of three
chapters of the Samaritan version of the Pentateuch, with
exegetical remarks upon the text, together with a short
Lexicon, carefully compiled by actual reading and obser-
vation. The student will do well, after he has mastered the
Grammar, to construe, by the aid of the Lexicon, and parse
the whole of the extracts, in doing which he will find his
labours considerably diminished by observing the analogy
which the Samaritan bears to the Syriac and Chaldee.

Before concluding, it is scarcely necessary to dwell upon

the extent to which the Samaritan text as edited in the books is vitiated; and no doubt many of the anomalies, which have come to be considered *grammatical* peculiarities, are to be referred to this cause. The fact is simply mentioned here, to show that the reader must bear with some things, which in the *present* state of the text are unavoidable.

The author hopes to have an opportunity of editing a critical and philological Grammar, which, with a Lexicon and a revised text of the Samaritan Pentateuch, would form a somewhat complete library of Samaritan literature.

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INTRODUCTION.

BEFORE entering upon the Grammar, a brief account of the Samaritans, their language and literature, may not be unacceptable to the generality of our readers.

It appears that the ten tribes of Israel who had revolted from Solomon's son, elected Jeroboam as their king, who fixed his capital at Shechem, in mount Ephraim.

The Israelitish king, in order to prevent his people from going to Jerusalem, set up two golden calves, one in Dan, and the other in Bethel, to which they might offer the usual sacrifices.

We pass over the remaining acts of Jeroboam and his successors, until we come to Omri, the sixth king of Israel, who began his reign, A.M. 3079. He it was who purchased the hill of Samaria from Shemer, and built on it a city called by the same name, from which the gentile noun, *Samaritans*, is derived.

The city Samaria was besieged during Ahab's reign, by the Syrian king, Ben-hadad, but without success : in the reign of Hoshea, however, Shalmaneser, king of Assyria, attacked it, and after three years' siege succeeded in taking it, and carrying away the Israelites captive into Assyria.

The territories of the banished Jews were occupied by a mixed people, brought from different parts of the Assyrian empire,—from Babylon, Cuthah, Ava, Hamath, and Se-

pharvaim. It is to these colonists that the name *Samaritans*
is specially, though not exclusively, applicable. According
to Josephus, they were called כותיים *Cuthæi*, as the fol-
lowing extract will show (B. ix. c. 14):—οἱ δὲ μετοικισθέντες
εἰς τὴν Σαμάρειαν Χυθαῖοι—ταύτῃ γὰρ ἐχρῶντο μέχρι
δεῦρο τῇ προσηγορίᾳ, διὰ τὸ ἐκ τῆς Χουθᾶς καλουμένης
χώρας μεταχθῆναι, αὕτη δ᾽ ἐστὶν ἐν τῇ Περσίδι καὶ ποταμὸς
τοῦτ᾽ ἔχων ὄνομα, etc.

It appears, moreover, that these colonists were infested
with lions, on account of their idolatry; and believing the
cause of this visitation to be their ignorance of the worship
due to the " God of the land," they resolved to request Shal-
maneser to send them a priest or priests of the captive people,
who might teach them " the manner of the God of the
land." This request was complied with,—a priest was sent.
But it does not appear that the instruction he imparted had
the effect of totally eradicating idolatry from among them;
for we read, that " they feared the Lord, but served their
graven images." How long this semi-idolatry continued it
is impossible to say : it would appear, however, that on
the return from the Babylonish captivity it had ceased; for
they not only made an application to Judah and Benjamin
to be allowed to participate in rebuilding the temple, for
which the latter had obtained a decree, but added, as if
reprobating their former wickedness, " we seek your God,
as ye do; and we do sacrifice unto him since the days of
Esar-haddon, king of Assur, which brought us up here."
This proposal was refused by Ezra and Nehemiah, and the
other Jews; who were not only empowered by the decree of
Cyrus to rebuild their temple, but also to fortify their city.
This refusal on the part of the Jews, gave rise to that im-

placable and deadly hatred which ever after existed between themselves and the Samaritans.

The latter, by their calumnies and intrigues at the court of Persia, at length forced the Jews to desist from their work. We are told that they " hired counsellors against them ;" and to judge from the proceedings recorded in Ezra, c. iv., there can be no doubt that the Samaritans were actuated by the most fiendish spleen. They are even said to have gone so far as to attempt to hinder the rebuilding by force, but without success, for the temple was completed.

The Jews never forgave the Samaritans: and as an instance of the contempt and abhorrence in which they held the latter, we may mention the saying, " he who eateth bread of a Cuthæan shall be as one who eateth pork." The Jews even refused to write a copy of the law on a Samaritan parchment.

What their feelings were, therefore, when it was resolved to build a rival temple to their own, may be more easily imagined than described.

Manasses, brother of the high-priest, and son-in-law of Sanballat, the governor of Samaria, was ordered, in common with the other Jews, to give up his " strange wife." He refused, and was consequently compelled to fly for protection to his father-in-law.

On the representation of Sanballat, that the building of a temple in opposition to that of the Jews would tend to weaken the latter,—whom he represented as a nation ever disaffected, and always ready for revolution,—a temple was built by the Samaritans on mount Gerizim, of which Manasses was made high priest.

Shortly after the building of this temple, the Samaritans

revolted from Alexander, who expelled them, and put
Macedonians in their place, and gave the province to the
Jews.   After Alexander's death, Ptolemy Lagus subdued
both Judæa and Samaria, and carried away numbers of Jews
and Samaritans to Egypt.   Samaria afterwards fell into the
hands of John Hyrcanus the Jewish chief priest; and soon
after him into the hands of the Romans, during whose rule
Herod Antipater rebuilt the temple and city with great
magnificence, to which he gave the name Sebaste, or
Augusta.   At the present time, few of this once powerful
people exist.   Scaliger, who was desirous of being informed
of their customs, wrote two letters, one to the Samaritans
of Egypt, and the other to the chief priest, who resides at
Neapolis, in Syria.   Their answers are now in existence,
and are well worthy of perusal.

We shall close the preceding brief sketch of the Sama-
ritans, with a short account of their language and Penta-
teuch; and especially of what is called the Samaritan Version.
But as our remarks have been, and must be brief, we may
refer those who wish for complete information on the
subject, to the Proleg. of Walton's Polyglot, Gesenius
" de origine et indole Samaritani Pentateuchi," Cellarius,
Schwarzius, Scaliger, Hottinger, and others.

The Samaritan is chiefly a compound of the Hebrew,
Chaldee, and Syriac.   Among the words derived from these
sources, are to be recognised a great number of Cuthæan
words, imported, doubtlessly, by the new colonists.

Some of the words borrowed from the former languages
have undergone various transformations, as will be seen
hereafter, while others have remained entire and unchanged.

The *sympathies* of the language are decidedly Syro-

Chaldaic, as the reader will observe in the sequel. This is probably to be attributed to the fact, that while the Samaritans sought to fashion their own tongue after the manner of that of the Syrians, who were situated in Decapolis, north of Samaria; they scrupulously eschewed every thing which savoured of their southern neighbours, against whom they appear to have entertained the most implacable hatred.

There does not appear to be any substantial ground for the affirmation of Cellarius, that the Samaritan dialect was ruder and less polished than those of its neighbours. Generally speaking, it is far more simple in its syntax than the Hebrew, and free from those technical constructions with particles, which are especially found in the latter. It does not, however, appear to convey ideas more imperfectly than the Hebrew; on the contrary, there are cases in which its simple diction seems paramount to that of the latter; and to judge of a tongue by the utilitarian principle, that it was made for man, so far the Samaritan successfully attains the end for which language was in part designed. There is one peculiarity in the Samaritan, which especially arrests our attention; and that is, the promiscuous interchange of the so called *guttural* letters: but whether this is an argument against the ἀκριβεία of the language, it is not our intention to determine.

It has been previously stated, that besides a large number of words borrowed from the three principal dialects of the Shemitic family, the Samaritan language is found to contain words foreign to all three of them. The historical fact, that the Cuthæi held possession of the Samaritan territories after the Babylonish captivity, or else that the Jews, on their return from Assyria, imported a number of exotic words previously unknown to their own and the cognate dialects,

is not only sufficient to account for the presence of such
words, but also gives a clue to fixing the date when the
Samaritan dialect was formed. This appears to have been
about the seventh century before Christ. Previous to the
captivity, there is every reason to believe that the Alphabet
now called the Samaritan, was also employed by the Jews
in transcribing those copies of the law which were disse-
minated throughout the tribes of Israel. The Pentateuch,
known as the Hebræo-Samaritan, appears to support this
supposition; for although written in Samaritan characters,
the difference between it and the authorised Hebrew Pen-
tateuch is so small, that there can be no difficulty in pro-
nouncing the former to be a copy of the latter, or rather
the latter a copy of the former; for, notwithstanding the
ingenuity of Kopp, it is highly probable that on their return
the Jews adopted, instead of their ancient characters, the
Chaldee, now called the Hebrew, in which the Sacred text,
as restored by Ezra, was written. In fact, the coincidence
between the Hebrew and Hebræo-Samaritan text is so re-
markable, that it induced Morinus to say of the latter,
" purum putum Mosis Pentateuchum." The whole question,
however, of the priority which ought to be given to one
of these two copies of the Law, apparently turns upon the
point as to whether the Assyrian characters were known
among the Jews previous to the Babylonish captivity,—a
question which it is not our purpose to discuss here. The
Samaritan Version, which is written in the Samaritan
dialect, and of which the following work is a Grammar,
claims especial notice in this place.

  We have previously spoken of the language in which it
was written, whose genius is well set forth in the following

extract from the Atlas Ethnographique of the learned Adrien Balbi:—" Le Samaritain tient de l'Hébreu, du Chaldéen, et du Syriaque ; mais diffère cependant d'une manière assez notable de ces idiomes, soit par ses formes grammaticales, soit par des racines qui lui sont propres, soit par des acceptions particulières de celles qui lui sont communes avec les autres dialectes sémitiques."

A few remarks upon the time, and author of this Version, will not be out of place here.

Upon the question of *time*, many illustrious scholars are at issue. Gesenius, in his learned discourse on the origin and character of the Samaritan Pentateuch, is disposed to place its execution some centuries after Christ. Hottinger and Walton, on the other hand, considered it of the highest antiquity. The illustrious orientalist Gesenius has not favoured us with the grounds upon which he came to the preceding conclusion, whereas the opinion of the two latter scholars appears to be supported by as reasonable hypotheses as the case admits.

In the first place, the internal evidence of the Version is sufficient to show that it is not older than the Babylonish captivity, in fact, that it must have been made after the building of the temple, under the auspices of Sanballat, the governor of Samaria ; because the words rendered in our Version (Deut. xxvii. 4) by *Mount Ebal*, were changed by them into ᛘᛁᛏᚺᛘᛈᚵᛐᚹᚹᛖᚷ *in Mount Gerizim*. This could not have been done till after the building of their temple. The reader who will take the trouble to consult Schwarzius, will find also another reason, which, however hypercritical it may seem, is certainly no less conclusive than the preceding.

Moreover, the analogy which the corresponding Hebrew version bears to the Samaritan will probably enable us to fix more precisely the time when the latter was written.

During the long captivity of the Jews in Babylon, few, if any of them, could have retained their own language free from the contamination of that of their conquerors. Besides, on the termination of that captivity, all the old Jews who had been removed from their country must have been dead: and if we suppose the Assyrian king carried away their infant children, we cannot doubt that few at the restoration, judging from the ordinary length of human life, remained alive to return; and those who did must certainly have spoken the language of their conquerors. Most of the Jews who returned to their country must have been men who had been born in Assyria; so that the Law in the original Hebrew must have been to them pretty much the same as a book written in the standard English of the present day would be to a real Lancashire provincialist. The consequence was, that a paraphrase was made called Targumin, and by this means the Jews were enabled to understand that which, from their ignorance of their vernacular language, must have otherwise remained almost a dead letter.

Judging, therefore, from analogy, it seems reasonable to suppose that the Samaritan version was made for a similar purpose, and about the same time.

That it was made for a public purpose is highly probable from the fact that such works were usually undertaken with that view; and there is no reason to believe that a private individual would undertake and complete such a work for his own amusement, much less that such an attempt would have escaped the ravages of time as the Samaritan has, and have

been handed down to our own age. This supposition, toge-
ther with the fact that the independence of the Samaritans
appears to have had no existence after the time of Alexander,
would at least be presumptive evidence that it is coeval
with the Targumin; because, generally speaking, works for
national use are not undertaken when a nation's nationality
is destroyed, or its independence lost.

As regards the author of this version, nothing is known;
his name has not transpired, like those of Onkelos, Jonathan,
and Saad. The way, however, in which he has performed
his work, with few solitary exceptions, (and those probably
due to the inaccuracy of the *librarii*, who have here, as in
other cases, disfigured the original text by innovations, either
the result of design or negligence,) will justify the words of
Schwarzius: " Cæterum nostro, quisquis demum ille fuerit,
interpreti variæ et ingenii et doctrinæ laudes meritò defe-
runtur."

SAMARITAN GRAMMAR.

CHAPTER I.

1. The Samaritan letters are the same in number as the Hebrew, Chaldee, and Syriac; they have the same power, and the same names. The following Table contains the Alphabets of the four languages:—

Names.	Samaritan.			Hebrew or Chaldee.	Syriac.	Powers.
Aleph	ᐱ	ᐱᛏ	ᚷ	א	‎ا	vowel *a*.
Beth	ᒋ	ᒑ	ᒍ	ב	‎ܒ	our *b* or *v*.
Gimel	ᒪ	ᒣ	ᚷ	ג	‎ܓ	*g*.
Daleth	ᙦ	ᐃ	ᒪ	ד	;	*d*.
He	ᚽ	ᚽ	≈	ה	‎ܗ	vowel *e*.
Vau	ᙋ	ᙦ		ו	o	vowel *u* or consonant *v*.
Zain	ᔕ	ᔓ	ᚯ	ז	‎ܙ	*z*.
Cheth	ᙿ	ᙿ		ח	‎ܚ	guttural *k*.
Teth	ᐁ	ᕒ		ט	‎ܛ	*t*.
Yod	ᗰ	ᗰ	ᚵ	י	‎ܝ	vowel *i* or consonant *j*.
Kaph	ᒫ	ᒪ		כ	‎ܟ	a hard *c*.
Lamed	ᒿ	ᒿ		ל	‎ܠ	*l*.
Mem	ᙏ	ᙏ	ᙎ	מ	‎ܡ	*m*.
Nun	ᔕ	ᔖ	ᔓ	נ	‎ܢ	*n*.
Samech	ᐧ	ᐴ		ס	‎ܣ	*s*.
Ayin	ᐁ	ᐁ		ע	‎ܥ	vowel *o*.
Pe	ᒍ	ᒋ	ᚷ	פ	‎ܦ	*p* or *f*.
Tsade	ᙏ	ᙎ		צ	‎ܨ	*z*.
Coph	ᕵ	ᚥ		ק	‎ܩ	a very hard *k*.
Resch	ᙿ	ᒑ		ר	;	*r*.
Schin	ᙏ	ᙎ		שׁ	‎ܫ	*sch*.
Tau	ᐱ	ᐱ		ת	‎ܬ	*th*.

The Samaritan Alphabet may be written in various ways. The first of the three columns of letters given above contains the Alphabet as edited by Brian Walton in his Polyglot Bible, and Edmund Castel in his Heptaglot Lexicon, and is the mode of writing adopted in this Grammar. The second column contains the Alphabet as adopted by Scaliger, and Leusdenius in his Syriac Grammar. The third column contains the letters which Castel affirms are especially used in MSS.

The Samaritans have no means of distinguishing between the Hebrew letters שׂ and שׁ, both of which may be represented by ᛯ. There are only a few purely Hebrew words involving שׂ, in which that letter is represented by ᛯ; as, ᛯᛯᛯᛞᛜ for שִׁשׁוֹן; 2ᛞᛜᛯᛯᛝ for יִשְׂרָאֵל, etc.; for in most other words, where analogy requires *Sin*, they imitate the Syrians, and use ᛞ; as, ᛞᛞᛥ for עָשׂוּ, ᛞᛞ᛬ for בָּשֹׂר, etc.

The Samaritans have no *final* or *dilatable* forms, like the Hebrews, for any of the letters, but use the same form under all circumstances.

DIVISION OF LETTERS.

2. The letters of the Alphabet are divided into five classes, according to the *organs of speech* chiefly employed in articulating them; viz., Gutturals ᛡᛢᛣᛤ; Labials ᛥᛦᛧᛨ; Palatals ᛩᛪ᛫᛬; Linguals ᛭ᛮᛯᛰᛱᛲᛳ; and Dentals ᛴᛵᛶᛷᛸ. The preceding is the division of Castel. It will be seen hereafter, that the five letters ᛹ may be advantageously considered as vowels, or *matres lectionis*.

There is another division of letters into *Radicals* and *Serviles*. The *Radical* letters are those which constitute *a root* or *primitive* form. The *Serviles* such as are added to

the *Radicals* in derivation, conjugation, declension, and composition.

All the Serviles may be Radicals, but the Radicals are never Serviles. Those letters which are *essentially* Radical are, ᴟ ꟼ ꟼ 𝔪 ꓷ ▽ ꓥ ▽ ꓩ ꓥ ꓶ. The Serviles, which may also be Radicals are, ꟷ ꓶ ꟺ ꓕ ꓢ 𝔪 ꓛ ꓱ ꓨ ꓱ ꓵ.

VOWELS.

3. The Samaritans have no points to mark the vowels, like the Hebrews. To remedy this defect, various means have been proposed. Some scholars are of opinion that the Hebræo-Chaldaic method of punctuation ought to be adopted; others the Syriac, among which the learned author of the Heptaglot may be mentioned: he says, " Lingua Syriaca optima est ac certissima regula punctandi tam Chaldaica, quàm Samaritana."

Cellarius has taken the mean between these extremes, and, arguing from the fact that the Samaritan is for the most part a compound of Chaldee, Syriac, and Hebrew, he says, " Liberiorem esse Samariticam pronunciationém, et quæ in linguâ illâ sunt purè Ebræa, Ebræo forsitan more efferri posse; quæ Syro-Chaldaica ad Syrorum indolem enunciari debere."

The remark of Hottinger, Anti. Mor. p. 34, that Jac. Golius had been informed by an individual acquainted with the Samaritans at Damascus, that the pronunciation of the latter was rough and inartificial, would, perhaps, justify the belief that such was the case in ancient times. This supposition receives confirmation from the fact that the Syrians and Arabs, who bordered as closely on the Hebrews as the

Samaritans, have never admitted into their languages all those subtle rules of punctuation adopted by the Jews.

The chief vowel or *mater lectionis* made use of by the Samaritans is *א*, as is manifest from the frequent occurrence of this letter or its substitutes in Samaritan words. This fact must be carefully borne in mind, because in combinations of letters which cannot be properly pronounced without a vowel, we may suppose this vowel inserted.

The reader who is an advocate of the Masoretic punctuation cannot do better than follow the advice given by Cellarius. There is, however, no necessity for his doing so; for it is not only easy to read the Samaritan without points, but the whole of the Shemitic languages in which they are omitted. The questionable authenticity of those points ought to be a great objection to their use, especially in the Samaritan, where no regular system of punctuation has been adopted.

We may suppose, therefore, the letters *א*, *ﬤ*, *m*, *∇*, *ר*, which are chiefly called *quiescents*, to be the vowels or *matres lectionis* which are to be employed in reading the Samaritan language. These letters are equivalent to our five vowels *a, e, i, o, u* respectively.

There cannot possibly be any objection to extend to the individual letters of the Samaritan exactly the same usage as is observed in our own language; thus, when any letter or consonant, as *b, d, g*, etc., is pronounced, we are compelled to add a short vowel to it, though that vowel is not expressed; thus, we pronounce the preceding letters *be, de, ge*, etc., adding the short vowel *e* to each. In the Sanscrit language the short *a* or अ is usually omitted. Thus कर where there are two consonants without a vowel, is pro-

nounced *kara ;* कतर *katara,* etc. Moreover, in our own language, words with short vowels are usually pronounced so rapidly, that if the consonants were written without the vowels we should have no difficulty in recognising them; as, for instance, who does not immediately recognise the words *bkr, mckrl, mrnr, sllr,* etc., as *baker, mackerel, mariner, seller,* etc.? The same might be observed in other languages, where, on the omission of the *short* vowels, the consonants are sufficient to indicate the word. Vide Coptic Gram.

Judging, therefore, from analogy, it is reasonable to suppose that the short vowels were omitted in Samaritan words, while the long ones were usually expressed by the letters ⋏, ⩎, ⋔, ▽, ⵥ. And in every case where a vowel is required after a letter, we may suppose the *mater lectionis* to be the short *a* of the Sanscrit, and supply it accordingly.

We shall subjoin a specimen from Gen. i. 1, 2, of the manner in which the language may be read; presuming, of course, the student is aware that, in common with all the Shemitic languages (with the exception of the Abyssinian branch), the Samaritan is read from right to left.

Samaritan.	⩎⋔ᗐⵥ⋍ᵚ · ⋏⋔ · ⩎⩎Ɀᐃ · ᒲᗐɀ▽ · ⩎⋏ⵥᐃᗐP⅁
Pronunciation.	shumië ith Aleë tlămăs B'kămauthe

Samaritan.	⩎ᗐᵚᗐ · ⋔ᘐPᒲ⋔ · ⩎ᗐ⋏ᵚ · ⋏⩎ᐃ · ⩎▽⋍⋏ᐃ
Pronunciation.	v'kăshăce v'rikni shame eüth V'aroë

The short vowels are marked; the others may be pronounced long and distinctly. The student will find no difficulty in reading, by adopting this course: we would, however, remind him of the pithy remark of Cellarius, " Linguas hasce addiscimus non tam colloquendi causâ, quàm intelligendi scripta monumenta Orientalium Populorum."

4. The Samaritans distinguish each word by means of a thick point placed after the word; as, 22ﻯﻯ · ‎ﺭﻣ2. At the end of a period they generally use the sign : ; sometimes the simple *distinctive* ·, at others –:. When the sense is suspended and imperfect, instead of our colon they substitute the sign ·· placed above the word and after it. Sometimes the single point is used instead of it, and *vice versâ.*

They have various signs to supply the place of our full stop; as, =–:, <:, = <, –<, or –:. The first is that which is more frequently used.

Sometimes between two verses or lines we find stops compounded of some of the preceding; as, <–:–==–:–<.

It must be observed, however, that these signs apparently depend on the caprice of the writer, and are found differently written in all the copies of the Pentateuch.

The small horizontal line – which is sometimes placed over letters, has various meanings. In the first place, it signifies that an ambiguous word is not to be taken in its usual acceptation; as, ﻯﻯﻣ *a name*, but ﻯﻯﻣ *Shem*, the son of Noah ; 2ﻙ *God*, but 2ﻙ the preposition *to* or *at*. In the second place, it is a sign of *apocope;* as, ﻙﻙ for ﻙﻙﻙ *thou*. Or else it is a sign of *cacography;* as, Gen. xxix. 32, 34, ﻙﻯﻯﻣ which ought to have been ﻙﻯﻯﻣ *his name.*

The Samaritans do not divide their words at the end of a line; but, if a word be too long, they reserve it for the next line; and, in the mean time, write the last word in such a manner that the two last letters may fall at the end of the line, divided from the rest of the word *without any mark;* as, ﻯﻯ   ﻣﻯ2 · ﻯﻯﻯﻯ · ﻯﻯ▽ *with Moses, saying.*

5. Before proceeding further, it is necessary to remark, that there are three parts of speech recognised in the

Grammar, viz. the Noun, Verb, and Particle; in which order they will be considered.

CHAPTER II.

THE NOUN.

1. THE Samaritan nouns, like the Hebrew, may be considered as having their roots in the verb. They are formed in various ways: some consist of radical letters alone; as, ᵚᔓᐟᵏ *a man*, ᔢᔓᐟᵏ *God*: others by the insertion of some quiescent letter; as, ᐟᛉᔓᛃᛉ *a goat*, ᐟᛋᵚᔓ *a judge*, etc.; or by the addition of a letter or letters to the beginning or end of the root; as, 22ᵚᵚ *a word*, ᔓᛋᐟᵚᔓ *a judgment*.

Some are derived from *imperfect* verbs; as, ᐟᛋᛉᛃ *a stranger*, ᛉᛋᔓᐟ *history*, etc.

The quadriliteral nouns are such as are composed of four radical letters. They are usually read with some quiescent; as, 2ᛋᏢᔍᔓ *a treaty*.

The adjectives are found to vary in their formation, like nouns substantive; as, ᵚᛉᛋᏢᏢ *holy*, ᔢᐟᏢᐟᛋ *pitiful*, ᐟ2ᔒᛋᏤ *naked*, etc.

In a rudimentary Grammar like the present, a critical discussion of the various senses of the nouns, according to the *species* of the verb from which they are derived, would be out of place. The Lexicon will supply their senses, which will be sufficient for all practical purposes.

In the Samaritan, as well as in the other Shemitic or Syro-Arabian languages, there are only two genders, Masculine and Feminine.

The Feminine supplies the place of a Neuter gender.

Nouns of the Masculine gender are usually known by their *termination* or *signification*. By the former, when they end in a *radical* letter, or *servile* other than ⅄ or ⋏ *; as, ᵐᵘᵌ⅄ *a man*, ⅁⋏⅂⁋⅁⅁ᵛ *an Hebrew;* by the latter, when the subject of the noun is masculine; as, ⅄2⅄ *God*.

Nouns of the Feminine gender are also known by their *termination* or *signification*. By the former, when they end in ⅄ and ⋏ *; as, ⅄2⅁⅄⅄ *a maid servant;* by the latter, when the subject of the noun is *essentially* feminine; as, 2⅄⅁ *Rachel*, Gen. xxxiii. 7; ᵐᵘ⅄ *a mother*, Exod. xx. 12.

The nouns expressing districts and cities are generally feminine. Sometimes under one termination both genders are included. This is especially the case with the names of animals, as in the Hebrew.

Some nouns, though terminating in an essential masculine characteristic, are, however, feminine; as, Lev. v. 1, ⅄ᵛᵘ⅄⋏ · ⅂⅄ · ᵐᵘⅉ⅂ᵌ *and when a soul sins*. So ᵛᵌ⅄ *the earth*, ᵘⅉᵐ⅁ *breath*, ⅂ᵐᵛ *an eye*. As no fixed rules can be given for determining the genders, they can only be acquired by reading and observation.

There are two Numbers,—the Singular and Plural. It is scarcely necessary to recognise a Dual number, since, in consequence of the absence of diacritical points in the Samaritan, there are no means of distinguishing it from the plural.

Cellarius apparently inclines to the opinion, that the dual number, if it occur at all, is not supported by sufficiently conclusive examples to justify us in attempting to establish it as one of the essential numbers of the Samaritan language.

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* Nouns in ⅄ and ᵐ, apocopated for ⅄⋏⅄ and ⅄⋏ᵐ (§ 5, 9) are however feminine.

Morinus, however, is of opinion, that ⲁ inserted before the termination is probably characteristic of the dual; thus, ⲩⲙⲁⲗⲟⲫ Gen. xxvii. 36. Many exceptions may be taken to the use of this letter as an essential mark of the dual number, and none stronger than that of ⲩⲙⲩⲝⲙ in Exod. xvi. 29, where it is absolutely necessary that the Hebrew dual יוֹמַיִם should be emphatically marked, so as to prevent the possibility of confounding it with the plural,—such, however, is not the case. The terminal ⲗⲁ, which is supported by Castel, does not depend upon sufficiently conclusive examples to justify its adoption as a mark of this number. All the *pertinent* examples produced of it by the learned author of the Heptaglot are accompanied by numerals, which, in the absence of *a characteristic* termination of the noun, supply the place of the dual number. The termination ⲗⲁ is evidently plural. The same remarks apply to the form ⲝⲁⲁ in Gen. xxxiii. 1, which is accompanied by the numeral; as, ⲝⲁⲁⲩⲩ · ⲙⲁ٩ⲁ *two handmaids.*

The existence of a dual in the Hebrew language, essentially different from the plural, is entirely due to the Masoretic points. In such cases as the one given above from Exod. xvi. 29, where there is an apparent necessity for distinguishing the numbers, it is doubtful whether this distinction is not as clearly pointed out by the *context*, independent of the diacritical distinction, as it would be by the addition of a numeral which removes all ambiguity. And in the case just mentioned this numeral is actually expressed in the Syriac; as, ܠ݁ܬܢܒ ܡܥܒܐ.

STATES OF NOUNS.

2. The Samaritans, like the Syro-Chaldees, have three

states or *forms* of nouns, viz., the *absolute*, *emphatic*, and *constructive*. In each of these states we have to consider the formation of gender and number.

ABSOLUTE STATE.

3. *Singular Masculine.*—Every noun which is used *simply* or *absolutely*, or which does not govern another usually expressed by our genitive, is said to be in the *absolute* state; as, ᛉᛚᛉ *a king*, ᛉᛉᛚ *a master*, etc.

4. *Plural Masculine.*—The affinity which the Samaritan bears to the Chaldæo-Syriac, might lead us to expect that the plural termination ᛉᛉ of the latter would be far more used than the Hebrew ᛉᛉ. Such, however, is not the case, as the more usual form is ᛉᛉ; thus, ᛉᛉᛉᛉ *days*, ᛉᛉᛉᛉᛉ *judges*, etc. Cellarius rightly affirms that the vast majority of nouns are thus formed.

The Syro-Chaldaic form will also be found, though, comparatively speaking, rarely; as, ᛉᛉᛉᛉ *sons*, ᛉᛉᛉᛉᛉ *eyes*, etc.

Nouns ending in ᛉᛉ omit one of the consecutive *yods*, which concur in affixing the plural terminal; as, Exod. xxxiv. 24, ᛉᛉᛉᛉ · ᛉᛉᛉᛉ *many nations*, for · ᛉᛉᛉᛉ ᛉᛉᛉᛉ.

Some masculine nouns form their plural like those of the feminine gender; as, ᛉᛉᛉᛉ *fathers*, ᛉᛉᛉᛉ *names*.

The two nouns, ᛉᛉᛉᛉ *life*, ᛉᛉᛉᛉ *a countenance*, have no singular number: this is also the case with some others.

The Hebrew ecthlipsis of ᛉᛉ in the formation of the plural number is also to be remarked; thus, ᛉᛉᛉᛉ *houses*, from ᛉᛉᛉᛉ in the singular number, the Hebrew plural being בָּתִּים.

5. *Feminine Singular.*—The feminine singular of this state

is formed by adding the *suffix* ܐ; as, ܐܬܚܠܐ *a maid servant*, ܐܢܬ *a beast*, from ܚܠܐ, ܢܬ respectively.

As regards the termination ܢ, Cellarius doubts whether it is *legitimately* employed here in expressing the feminine; he refers all nouns in ܢܝ and ܢܢ to the *constructive* rather than to the *absolute* state.

Characteristic of this gender also are ܝ and ܢ; as, Exod. xx. 16, ܝܣܗܕ *testimony;* Deut. x. 18, ܢܣܘܢ *a garment.*

The adjectives in this state have no other mark for the feminine than ܐ; as, ܚܢܥܩ *living*, masc., ܐܚܢܥܩ, fem.; ܢܩܝܢܨ *Egyptian*, masc., ܐܢܩܝܢܨ, fem. This is the case also with all names of people and races.

6. *Feminine Plural.*—The feminine plural is formed by the *suffix* ܠ, the Chaldee ܢ; as, ܚܠܡܫ *complete*, ܠܝܩܒ *blessings*, ܠܝܩܩ *great*, etc.: ܠ may also be preceded by ܐ; as, ܠܐܢܩܥ *cities*, ܠܐܝܩܒ *kine*, from ܢܩܥ, ܝܩܒ respectively.

The feminine nouns ܠܢܢܝܫ *years*, ܚܢܠܚ *words*, ܚܢܠܩܢ *stones*, etc., follow the masculine gender in the plural number. So with ܠܢܢܝܫ *women*, which has no singular number.

EMPHATIC STATE.

7. *Masculine Singular.*—When a noun is to be expressed *emphatically*, this is done by *affixing* ܐ to the noun, which is then said to be in the *emphatic state;* as, ܐܗܠܐ *God.* ܐܫܢܠܐ *the man*, ܐܚܥ *the people*, etc. Sometimes the Hebrew *prefix* ה is employed, especially with pronouns and participles, as will be seen in the Chapter on the Particles. Such cases are, however, rare, and foreign to the genius of a language, which from its Syro-Chaldaic sympathies, denoted the emphatic state by a *suffix*, not a *prefix*.

Nouns ending in ᵐᴬ on assuming the *suffix* ᵈ drop the penult. ᵐ; as, ᵈᴬᴬᴬᴰᵛ *the Hebrew*, for ᵈᵐᴬᴬᴰᵛ. Similarly, ᵈᴬᴬᴧᵐ2ᴬ *third*, ᵈᴬᵛᵐᴰᴧ *fourth*, from ᵐᴬᴧᵐ2ᴬ and ᵐᴬᵛᵐᴰᴧ respectively, etc.

8. *Masculine Plural.*—Like the Chaldee, the *absolute* terminal ᵐ becomes ᵈᵐ; as, ᵈᵐᴬᴰ *houses*, for ᵐᴬᴰ, etc.

Nouns in ᵐ of the *absol.* sing., instead of ᵈᵐ in the plural *emphat.*, adopt ᵈᵐᴬ; as, ᵈᵐᴬᴰᴧ *boys*, from ᵐᴰᴧ, etc.

The names of races and patronymics end in ᵐᴬ, as in *absol.* sing.; thus, ᵐᴬᵡ2 *Levites*, ᵐᴬᴧᵛᴧᴴ *Canaanites*, etc.

Nouns only found in the plural are regularly inflected; as, ᵈᵐᵐᵐ ᵈ *life*, from ᵐᵐᵐᵐ ᵈ; ᵈᵐᵡᵡ *the heavens*, from ᵐᵡᵡ, etc.

Similarly, ᵈᵐᵡᴧ *women* (fem.), is derived from the *absolute* ᵐᵡᴧ or ᴧᵐᵡᴧ.

9. *Feminine Singular.*—The feminine singular of this state is formed by changing the *absolute* terminal ᵈ into ᵈᴧ; as, ᵈᴧᵡᵡᴧ *the earth*, from ᵡᵡᴧ; ᵈᴧᵡᵐᵡᴾ *holy*, from ᵈᵡᵐᵡᴾ, etc.

Nouns ending in ᵡ and ᵐ add ᵈᴧ; as, ᵈᴧᵡᴧᴿᴹᴧ from ᵡᴧᴿᴹᴧ; ᵈᴧᵐ2ᴧ from ᵐ2ᴧ, etc. Cellarius considers the emphatic forms of such words as having been once the absolute, whence by *apocope* those in ᵡ and ᵐ arose.

Some nouns are feminine in gender, but masculine in the termination of their absolute state; as, ᵡᴧᴧ *the soul*, ᵡᴧ *a hand*, etc. Such words form their emphatic state like nouns masculine; as, ᵈᵡᴧᴧ, ᵈᵡᴧ; similarly ᵈᵛᴧᴧ *the land*. The use of the letter ᴧ in ᴴᴧᵛᴧᴧ *thy land*, Deut. xxi. 23, presupposes an *absolute* form ᵈᵛᴧᴧ. Vide Chap. IV. § 11.

10. *Feminine Plural.*—This is more frequently used than the *absolute*, from which it is formed by changing ᴧ into

ᴣ⅄⋎, if ⅂ be preceded by ⋏ or ᴣ, but if not, into ᴣ⅄⋏; as, ᴣ⅄⋏ᒐᛅ⊓ᖴ from ⅄ᒐᛅ⊓ᖴ, ᴣ⅄⋏ᵴᐣᖴᖴ from ⅄ᵴᐣᖴᖴ; ᴣ⅄ᴣᒐᛅᒕᒐ *wonders*, ᴣ⅄ᴣᵴᵴᖴᒕ *beasts*, or with ⋏ for ᴣ as in Gen. i. 26, Deut. xxxiv. 11. Similarly from ⅂ᒐᛅ⋏ᖴᒐᛅᵴ *Egyptians* (fem.), we have, dropping ᒐᛅ, ᴣ⅄⋏ᖴᒐᛅᵴ; from ⅂ᒐᛅ⋏ᖴᖴᐁ *Hebrews*, comes ᴣ⅄ᒐᛅ⋏ᖴᖴᐁ; also without ᒐᛅ, Exod. i. 19.

The following masculine nouns are similarly formed, viz., ᴣ⅄ᴣᖴ⋏ *fathers*, ᴣ⅄ᴣᵴᵴᵚ *names*, ᴣ⅄ᒐᛅᵴᔫᒐ *fishes*, Num. xi. 5, from ᴣᵴᔫᒐ or ᒐᛅᵴᔫᒐ from Chald. נוּנָיֵ.

CONSTRUCTIVE STATE.

11. *Masculine Singular.*—This is the same as the *absolute* masculine singular. The nouns ᖴ⋏ *father*, ᛦ⋏ *brother*, assume ᒐᛅ in the constructive state like the Hebrew; as, Gen. x. 21, ⋏ᒕᒐᛅ · ᒐᛅᛦ⋏ · ᖴᖴᐁ · ᒐᛅᖴᖴ · 2ᵴ · ᒐᛅᖴ⋏ · ⋏ᵴᔫᴣ *He was the father of all the sons of Eber, brother of Japheth.*

The noun ᛦ⋏, though often used by the Hebrews, is usually replaced among the Samaritans by ᒐᛅᖴᖴ⋏ Gen. xiv. 12; ᵴᒐᛅ2⋏ xxii. 23.

12. *Masculine Plural.*—The terminal letters of the *absolute* and *emphatic* masculine plural, viz. ᵴ, ⅂, ᴣ are omitted in the formation of the *constructive* state; thus, ᵴᒐᛅᵴ⋏2ᵴ *angels* in the absolute state, becomes ᒐᛅᵴ⋏2ᵴ in the constructive; as, ᵴᒐᛅᴣ2⋏ · ᒐᛅᵴ⋏2ᵴ *angels of God*; · ᒐᛅᒕ⋏ ᴣᒐᛅᵴ *face of the water*, etc.

13. *Feminine Singular.*—This is formed from the emphatic state of the same number and gender, by omitting the final letter ᴣ and retaining the penult. ⋏; as, · ⋏ᔫᵚᒐᛅᖴ ᴣᵚ⅂⋏ *the wickedness of man*; which is ᴣ⅄ᵚᒐᛅᖴ in the emphatic state; ᴣ2⋏ · ⋏ᖴᒐᛅᵴ⋏ *the word of God*; · ⋏ᒐᛅᛦ ᴣᐁᖴ⋏ *beast of the earth*, from ᴣᒐᛅᛦ, or ᴣ⅄ᒐᛅᛦ.

14. *Feminine Plural.*—The *constructive* feminine plural ends in ᴧ, the Chaldee ᴒ. The *mater lectionis* ᴧ sometimes precedes this termination; as, Gen. xlix. 26, · ᴒᴧᴧᴧ ᴧᴧ ᴧᴧᴧ · ᴧᴧᴧᴧ · ᴧᴧᴧᴧ *the blessings of thy father and thy mother have prevailed;* Gen. vi. 2, ᴧᴧᴧ · ᴧᴧᴧᴧ *the daughters of the man.*

The following masculine nouns follow this form; viz. ᴧᴧᴧ *father,* ᴧᴧᴧᴧ *names,* ᴧᴒᴧᴧ *fishes.* Examples are, Num. xxxi. 26, ᴧᴧᴧᴧ · ᴧᴧᴧ · ᴒᴧᴧᴧ *the heads of the fathers of the congregation;* Gen. xxxvi. 40, · ᴧᴧᴧ ᴧᴧᴧ · ᴒᴧᴧᴧ *the names of the dukes of Esau;* Gen. i. 26, ᴧᴧᴒ · ᴧᴒᴧᴧ *fishes of the sea.*

These observations will be sufficient to show the modes employed in forming the different states of nouns.

CASES.

15. The genitive case is the only one marked by inflection; the others are formed by *prefixing* prepositions to the nouns, sometimes *separable,* sometimes *inseparable.*

The genitive case is not only formed *constructively,* after the manner explained in § 11–14, but also with the Syriac prefix ᴧ; as, Gen. xxii. 18, ᴧᴧᴧᴧᴧ · ᴧᴧᴧ · ᴧᴧ *all the people of the earth;* Exod. xx. 16, ᴧᴧᴧᴧ · ᴧᴧᴧᴧ *false witness;* Num. xxi. 9, ᴧᴧᴧᴧ · ᴧᴧᴧ *brazen serpent.* This case-mark is far more frequently used by the Syrians than the Samaritans.

The dative and ablative cases are formed by *inseparable* prefixes; as, ᴧᴒᴧᴧᴧ *to thy sons,* ᴒᴧᴧᴧᴧ *in my name,* etc.; also by *separables,* as, ᴧᴒᴧ · ᴧᴧ *from the house,* · ᴧᴒᴧ ᴧᴧᴧ *between the people,* etc.

The accusative or objective case is formed by prefixing

the *separable* word ⱯⰍ (the Chaldee יָת) to the noun; as, ⰘⰲⰀⰄ · ⱯⰍⰓ · ⰘⰍⰛⰘⰵ · ⱯⰍ *the heavens and the earth.* Sometimes by *prefixing* Ⱋⰲ, which is properly a preposition signifying *with* like the Hebrew אֵת; as, Exod. iv. 25, ⰎⰛⰣⰘ · Ⱋⰲ · ⱯⰛⰍⰍⰲⰒ *she cut off the foreskin;* Exod. xx. 24, ⰍⰛⰛⰵ · Ⱋⰲ · ⰀⰄⰛⰛⰄ *I have recorded my name.* In all these cases it is probable that the preposition Ⱋⰲ has, as far as we are aware, lost its original force and become redundant; though, from the similar instances found in other languages, this construction would seem to have originally arisen from phrases in which the force of the preposition was emphatically marked. The same remarks apply to ⰛⰛ in Exod. xxxii. 35, where we find ⰘⰛⰲ · ⰛⰛ · ⰄⰀⰄ *he plagued the people.*

As in other languages, in the absence of a particle, the active verb is a sign of the accusative case.

The vocative case is the same as the nominative.

COMPARISON OF ADJECTIVES.

16. There are three degrees of comparison: the positive, comparative, and superlative; each of which is defined as in other languages.

Of the *positive* degree nothing need be said.

The *comparative* is formed by ⰛⰛ, a preposition conveying an idea of superiority; as, ⰘⰲⰀⰄ · Ⱋⰲ · ⰛⰛ · ⰛⰍⰍⰀ *more than the people of the land,* Exod. v. 5; ⰍⰛⰛⰛ · ⰘⰲⰍⰛⰵⰒ *more righteous than I,* Gen. xxxviii. 26.

The *superlative* is formed by an adverb; as, Gen. i. 31, ⰑⰍⰛⰛ · Ⰴⰲ *very good:* or by doubling the positive; as, ⰑⰍⰛⰛ · ⰑⰍⰛⰛⰄ *very greatly,* Gen. xvii. 2.

NUMERALS.

17. The numeral nouns are divided into two classes, Cardinal and Ordinal; as their construction is sufficiently explained in the Syntax on Adjectives, it will be sufficient in this place to give tables of both classes.

The following is a Table of the Cardinals:—

	Masc.	*Fem.*
One	ꓮꚽꓕꓮ	ꓮꓥꚽꓮ
Two	ꓭꛙꚙꓥꓯ	ꓯꛙꓥꚙꓯ
Three	ꓥꓱꓯ	ꓮꓥꓱꓯ
Four	ꚛꚙꚙꓥꓬ	ꓮꚛꚙꚙꓯ
Five	ꓲꚙꓮ	ꓮꚙꓲꓮ
Six	ꓥꚙ	ꓮꓥꚙ and ꓥꓥꚙ
Seven	ꚛꚙꚙ	ꓮꚛꚙ
Eight	ꓭꚙꓥꓯ	ꓮꓭꚙꓯ
Nine	ꚛꚙꚙꓯ	ꓮꚛꚙꓯ
Ten	ꚙꓳ	ꓮꚙꓳ
	Twenty	ꛙꚙꚙꓳ
	Thirty	ꛙꓥꓱꓯ
	Forty	ꛙꚛꚙꚙꓬ
	Fifty	ꓮꚙꓲꓲ
	Sixty	ꓭꛙꚙꚙꚙ
	Seventy	ꛙꚛꚙ
	Eighty	ꛙꓭꚙꓯ
	Ninety	ꛙꚛꚙꓯ
	Hundred	ꓭꓯꚽꛙ
	Thousand	ꓭꓱꓬ

In the formation of the numerals between ten and a hundred, the *less* is commonly put before the *greater;* as,

ዓ⅄∇ · ⰅᏚᛆ *eleven*, ⰡⰅⰅᛆⰅ⅄ · ⅄Ꮽ⅄ *eighty-three*, etc. This rule is, however, relaxed in the case of numbers exceeding a hundred; as, ⰖⰅ⅄ᒲ · ⰡⰅⰅⰖⰅ∇ᚱ · ⰖᏭⰡ · ⅄⅄ · Ⱆᚱᚱᛆ *but Moses was a son of one hundred and twenty years*, Deut. xxxiv. 7.

In the Samaritan language, as in the other oriental tongues, the *ordinal* numbers do not exceed ten: beyond that, their place is supplied by the cardinal; as, Num. xxxiii. 38, ⰡⰅ∇Ꮽ⅄ᏩⰅ · ᛆ⅄ᒲⰅ⅄ *in the fortieth year*.

The Ordinals are:—

First	ᚱᛆᏭ or ᚱᚱ	Sixth	ⰡᛆᏁᛆᒲ
Second	ⰅᏭᏁᏭ⅄	Seventh	Ⱑ∇ᏁⰅᒲ
Third	ⰡᛆᏁᏭ⅄	Eighth	ⰡᏭᏁᏭ⅄
Fourth	Ⱑ∇ᏁⰅⰅ	Ninth	Ⱑ∇Ꮑᒲᒲ⅄
Fifth	ⰡᒲᒲᏁᏭᚱ	Tenth	ⰡᛆᏁᏭ∇

The forms ᏁᏭᏚᚱᏭᏭ and ᏁᏭᏚᏭ are also read for ᚱᛆᏭ.

These numerals are sometimes found to end in ᏭᏭ instead of Ꮽ, a termination which may be compared with the Chaldee אה.

The *distributive* numerals are expressed by repeating the cardinals; as, ⰡᏁᏭᛆ⅄ · ⰡᏁᏭᛆ⅄ *two by two*, etc.

For further information upon this subject, the student is referred to the Syntax.

CHAPTER III.

THE VERB.

1. THE second part of speech is the verb, which we now proceed to consider; and, in so doing, two things claim especial attention:—First, the *species* of the verb, by which are meant its various forms and conjugations:—Secondly, the mode of inflecting each *species* or *form* through its moods, tenses, and persons.

2. The *primitive species* consists of radical letters alone (generally three in number), as in the Hebrew.

3. The *derivative species* are formed from the *primitive* by the addition of servile letters, which mark the peculiar characteristics of each.

4. Edmund Castel, in his Heptaglot Lexicon, recognises in the Samaritan as many different *species* of the verb, or as many *forms* as are found among the Syrians and Chaldees; that is, six,—three active and three passive : the active are respectively called Pehal, Pahel, and Aphel; and the corresponding passives, Ethpehel, Ethpahal, and Ettaphal. The *primitive species* is Pehal; all the rest are *derivative*. Morinus, however, is of opinion that, in consequence of the absence of diacritical points in the Samaritan dialect, there are only three distinct conjugations, viz. Pehal, Aphel, and Ethpehel or Ethpahal.

The difference of opinion which exists between Castel and Morinus, as to the number of conjugations may be reconciled by regarding the two conjugations Pehal and Pahel of the

former, which appear to differ but slightly in form, as one and the same *species;* and the three passive *forms,* whose individuality cannot be easily discerned, as in reality but one form; we have then only three conjugations.

Castel's division is, however, not only supported by Syro-Chaldæan usage, but in the Samaritan language itself there is, doubtlessly, evidence to show that Pehal and Pahel are not only distinct in signification but also frequently in form. This is especially the case in the infinitives and participles, as may be inferred from the few examples which Cellarius has given in his Grammar: he quotes ܦܩܕ of the conjugation Pehal from Exod. xx. 5, which is used in the sense of *visiting,* whereas ܨܒܩܦ of the conjugation Pahel is found in Deut. iv. 2, in the sense of *commanding.* Compare also ܨܩܦܐ Gen. xii. 3; ܨܫܘܩܐ Num. xxiii. 10, etc., " quæ frustra ad Pehal reduxeris, partim *formatione,* partim *significatione* repugnante."

The individuality of the passive *forms* cannot be so defended: generally speaking, there is apparently no reason why they should not be considered one and the same, though used in different senses. There can scarcely be any doubt, however, that the Samaritans and the other tribes of the Shemitic family were able to distinguish accurately in pronunciation the different senses of a word consisting of the same combination of letters; or, at least, that the sense could easily be conjectured " ex serie orationis," supposing the pronunciation the same; under these circumstances we shall adopt the division of Castel, and in the first place give the signification of each of these *species,* upon which their classification must depend in the absence of distinct forms.

5. The first conjugation, or *Pehal,* the Chaldee *Pehal,*

and Hebrew *Kal*, has simply an active transitive or intransitive signification; as, ܙܒܢ *he sold*, ܒܛܠ *he ceased.*

The second conjugation, or *Ethpehel*, is the passive of *Pehal*; and, like the Chaldee *Ethpehel* and Hebrew *Niphal*, has, generally speaking, a passive signification; as, ܐܬܓܠܝ ܠܗ ܬܡܢ *because there he was revealed unto him*, Gen. xxxv. 7; ܠܐ ܬܛܡܐܘܢ ܒܗܘܢ ܘܬܬܛܡܐܘܢ ܒܗܘܢ *ye shall not make yourselves unclean with them, that ye be defiled thereby*, Lev. xi. 43.

The third conjugation, or *Pahel*, the *Piel* of the Hebrews, has various senses. First, when the signification of *Pehal* is intransitive, this conjugation renders it transitive; thus, ܬܬܘܒ *thou shalt return*, Gen. iii. 19, of the conjugation *Pehal* is intransitive, but in *Pahel* it is transitive; as, ܡܬܘܒ ܬܬܝܒ ܠܡܢ ܒܪܝ *must I certainly bring back thy son*, Gen. xxiv. 5. It is causative, Gen. xv. 11, ܘܐܗܦܟ ܐܢܘܢ ܐܒܪܗܡ *Abraham caused them to go away*. Sometimes also it is intensitive

The fourth conjugation, or *Ethpahal*, is the passive of the preceding, and as *Pahel* is frequently causative in an active sense, this is causative in a passive one; as, ܐܬܓܡܪܘ *were finished*, Gen. ii. 1, in the sense of having been *caused to be made or finished.*

The fifth conjugation, or *Aphel*, the *Hiphil* of the Hebrew, is usually the causative of *Pehal*; as, ܘܐܣܚܪ ܐܢܘܢ *and caused it to be led about*, Exod. xiii. 18. It may have the sense of permitting, declaring, exhibiting what is indicated by *Pehal*: as also a passive sense; thus, ܢܬܩܛܠ *he shall be slain*, Num. xviii. 7; ܐܬܡܫܚܘ *they were anointed*, Num. iii. 3, etc.

The sixth conjugation, like the Hebrew *Hithpael*, is generally reflexive; as, ܢܬܕܟܐ *he shall cleanse himself*,

ᚥᚥᚥᚥᚥ *he shall purify himself.* It is sometimes found *actively;* as, ᚥᚥᚥᚥᚥ *they desired,* Num. xi. 4.

We have previously stated, § 1, that each species is inflected through moods, tenses, numbers, persons, and genders.

There are three modes, the indicative, imperative, and infinitive. There is no difference between the subjunctive or potential mood and the indicative in *form;* they can only be distinguished by the sense or context.

The indicative is susceptible of a definition similar to that given to it in other languages.

The imperative mood is only used in commanding, exhorting, or imprecating; its place is supplied by the future in forbidding, dissuading, and deprecating.

The infinitive mood expresses an action or passion; sometimes an intransitive notion *indefinitely*, that is, without restriction to time, person, number, and gender, all of which are regarded in the *finite* verb. This mood exactly resembles the noun in its use, inasmuch as it is capable of receiving *nominal* constructions, especially when used with the prefixes ᚥ, ᚥ, ᚥ, ᚥ. Moreover, the sense resulting from combination with these prefixes is such as is usually conveyed, or may be usually conveyed, by verbal nouns, and hence it is that De Sacy, in his Arabic Grammar, prefers to consider *infinitives* as *verbal nouns*. For instance, the word ᚥᚥᚥᚥᚥ, which is *when I sent*, may also be rendered by a verbal noun *on my sending*. This is also the case in the Hebrew, which, as well as the Samaritan, approximates to the terse mode of construction followed by the Greeks, who use the article with the infinitive, as, ἐν τῷ πέμπειν. This idiom is further exemplified in the Syntax.

The participle is nothing more than a noun adjective,

carrying with it a notion of action or passion; it is scarcely necessary to remark that the laws for the formation of gender, number, etc., are the same as those for nouns adjective.

There are two *tenses* in the indicative *alone*, the perfect and future. To express our present tense, the same method is adopted as among the Hebrews. Vide Syntax.

The *numbers* are two, singular and plural.

The *persons* in each number of the perfect and future of the indicative are three; but in the imperative mood there is only one person in each number, viz. the second; the place of the third is supplied by the future tense.

There are two *genders*, masculine and feminine. It will be observed that the first persons in each number are common.

Subjoined is a Paradigm of a regular verb through its different conjugations.

I. PEHAL.

INDICATIVE MOOD.

Perfect Tense.

Person.		*Singular.*	*Plural.*
3.	M.	�own	ꟾꟾꟾ
	F.	ꟾꟾꟾꟾ	ꟾꟾꟾꟾ
2.	M.	ꟾꟾꟾꟾ	ꟾꟾꟾꟾꟾ
	F.	ꟾꟾꟾꟾꟾ	ꟾꟾꟾꟾꟾ
1.		ꟾꟾꟾꟾꟾ and ꟾꟾꟾꟾ	ꟾꟾꟾꟾ and ꟾꟾꟾ

Future Tense.

Person.		Singular.	Plural.
3.	M.	ⳍⲢⳑⲘ	ⳑⳤⳍⲢⳑⲘ
	F.	ⳍⲢⳑⲒ	ⳑⳍⲢⳑⲘ
2.	M.	ⳍⲢⳑⲒ	ⳑⳤⳍⲢⳑⲒ
	F.	ⲘⳍⲢⳑⲒ	ⳑⳍⲢⳑⲒ
1.		ⳍⲢⳑⲒ	ⳍⲢⳑⳑ

IMPERATIVE MOOD.

Person.		Singular.	Plural.
2.	M.	ⳍⲢⳑ	ⳤⳍⲢⳑ
	F.	ⲘⳍⲢⳑ	ⳑⳍⲢⳑ and ⳍⳑⳤⳍⲢⳑ

INFINITIVE MOOD.

ⳍⲢⳑ   ⳍⳤⲢⳑ   ⳍⳍⲢⳑ   ⳍⳍⳤⲢⳑ

Also [according to Cellarius],

ⳍⲢⳑⲱ   ⳍⳤⲢⳑⲱ   ⳍⳍⳤⲢⳑⲱ*

PARTICIPLES.

Present.		Past.	
M.	F.	M.	F.
ⳍⲢⳑ	ⳍⳍⲢⳑ	ⳍⲘⳍⲢⳑ	ⳍⳍⲘⳍⲢⳑ

* These forms belong rather to the third conjugation. Vide § 10.

II. ETHPEHEL.

INDICATIVE MOOD.

Perfect Tense.

Person.		Singular.	Plural.
3.	M.	⸰⸰⸰	⸰⸰⸰
	F.	⸰⸰⸰	⸰⸰⸰
2.	M.	⸰⸰⸰	⸰⸰⸰
	F.	⸰⸰⸰	⸰⸰⸰
1.		⸰⸰⸰	⸰⸰⸰

Future Tense.

Person.		Singular.	Plural.
3.	M.	⸰⸰⸰	⸰⸰⸰
	F.	⸰⸰⸰	⸰⸰⸰
2.	M.	⸰⸰⸰	⸰⸰⸰
	F.	⸰⸰⸰	⸰⸰⸰
1.		⸰⸰⸰	⸰⸰⸰

IMPERATIVE MOOD.

Person.		Singular.	Plural.
2.	M.	⸰⸰⸰	⸰⸰⸰
	F.	⸰⸰⸰	⸰⸰⸰

INFINITIVE MOOD.

⸰⸰⸰   ⸰⸰⸰   ⸰⸰⸰

PARTICIPLE.

⸰⸰⸰

4

III. PAHEL.

INDICATIVE MOOD.

Perfect Tense.
Same as the Perfect of the First Conjugation.

Future Tense.
Same as that of Pehal.

IMPERATIVE MOOD.

Person.		Singular.	Plural.
2.	M.	ܒܦܠ	ܒܦܠܘ
	F.	ܒܦܠܝ	ܒܦܠܝܢ

INFINITIVE MOOD.

ܡܒܦܠܘ

PARTICIPLE.

ܡܒܦܠ

IV. ETHPAHAL.

INDICATIVE MOOD.
Perfect Tense.
Same as the Perfect of Ethpehel.

Future Tense.
Same as that of Ethpehel.

IMPERATIVE MOOD.

Same as that of the Third Conjugation.

INFINITIVE MOOD.

ܐܝܠܕܦܫ܂   ܐܝܠܕܦܫܬ

PARTICIPLE.

ܡܝܠܕܦܫ

V. APHEL.

INDICATIVE MOOD.

Perfect Tense.

Person.		Singular.	Plural.
3.	M.	ܐܦܕܠܫ	ܐܦܕܠܫܬ
	F.	ܐܦܕܠܫܝ	ܐܦܕܠܫܡ
2.	M.	ܐܦܕܠܫܝ	ܐܦܕܠܫܝܬܢ
	F.	ܐܦܕܠܫܝܡ	ܐܦܕܠܫܝܡܢ
1.		ܐܦܕܠܫܝ	ܐܦܕܠܫܢܢ

Future Tense.

Same as that of Pehal.

IMPERATIVE MOOD.

Person.		Singular.	Plural.
2.	M.	ܐܦܕܠܫ	ܐܦܕܠܫܬ
	F.	ܐܦܕܠܫܝܡ	ܐܦܕܠܫܝܙ

INFINITIVE MOOD.

ܐܬܩܛܠܘ

PARTICIPLE.

ܡܬܩܛܠ and ܡܬܩܛܠܝܢ

VI. ETTAPHAL.

INDICATIVE MOOD.

Perfect Tense.

Same as the Perfect of Ethpehel.

Future Tense.

Same as that of the Second Conjugation.

IMPERATIVE MOOD.

Same as that of Ethpehel.

INFINITIVE MOOD.

ܐܬܬܩܛܠܘ

PARTICIPLE.

Very rarely occurs, perhaps not at all.

. 7. Upon the first conjugation, the following observations will be found useful.

The preterite of the indicative of this conjugation is formed like the Syriac, and differs both from the Hebrew and Chaldee. The difference between the Hebrew and Samaritan in the *singular* is apparent in the third person feminine; the former ending in ה, and the latter in ⲁⲣ. In the *plural* number, the Samaritan and Hebrew differ widely, especially in the first and third person; the difference is not so great between the Samaritan and Chaldee, though remarkable in the first and third person feminine, both of which end in ℵ. Sometimes, however, the *servile* letter ⲁⲣ is adopted, as in the Arabic كَتَبُوا, after the masculine termination ⲭ, as will be seen from the examples ⲭⲁⲣ-ⲧ⳨⳽2∇ Gen. xlix. 23, and ⲭⲁⲣ-ⲧ⳽⳽ⲏ⳨⳽ Num. xxxii. 39. It must not be forgotten, however, that in most cases of this kind the pronominal suffix ⲭ is found; so that ⲁⲣ would seem to have been added for the purpose of distinguishing more emphatically between the verbal termination and the suffix.

It will, perhaps, be as well to observe, that the suffix ⲁⲣ of the first person singular may be considered as attached to the verbal root by the vowel ⲁⲣ; for, as Morinus has observed, ⲁⲣ is sometimes expressed, as in Exod. xxxiv. 18, ⳽ⲁⲣⲁⲣ⳧ⲣⳫ *I have commanded thee.* This expression of ⲁⲣ may be accounted for on the ground that, as all the characteristic terminations of the persons are derivable from the pronouns expressing those persons respectively, we may suppose the whole of the pronoun of the first person, viz. ⲙ⳨⳽ⲁⲣ *,

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* The inserted letter ⳽, if we suppose it changed into ⲁⲣ, will give the suffix for forming the first person singular, as ⲙⲁⲣⲁⲣ.

added to the root of the verb, without omitting the ‎א‎. This will lead us also to determine the vowels by which the other suffixes may be supposed attached to the root, as the second person singular, masculine and feminine, and the whole of the plural, whose initial letters being ‎א‎, we may suppose this to be the *mater lectionis* by which they are connected with the verbal root.

The first person plural is usually expressed by double ‎נ‎; still it is to be found with a single ‎נ‎ in the Pentateuch, as the instance produced by Cellarius, from Num. xxi. 7, will prove, where ‎דברנו‎ *we have spoken*, is read.

8. The future tense of this conjugation is decidedly Chaldaic in its formation; it agrees as closely with the Chaldee as the perfect does with the Syriac, because, though the second person feminine singular is found usually without the paragogic ‎נ‎, it is frequently employed. The last radical of the verb in the future tense is sometimes preceded by ‎ז‎, the Syriac o, and Hebrew ‎ו‎; as, ‎אשקוץ‎ Gen. vi. 7, for ‎אשקץ‎. The termination ‎זן‎ of the second and third person plural is sometimes read ‎ז‎ with the omission of the ‎נ‎; thus, ‎אאלזן‎ Num. xxxv. 6, ‎תפשבזת‎ Gen. viii. 22. This ecthlipsis of Nun no doubt induced Castel and Morinus to consider it as paragogic; the frequent occurrence, however, of this letter, as well as the coincidence of the future generally with the Chaldee, would seem to be a great objection to the opinion entertained by those two scholars.

9. In the imperative mood, the Syriac o is very rarely found before the last syllable. It must also be observed, that, in the imperative mood, examples of the plural feminine are very rare. Cellarius gives the following instances: ‎אאזנה שמען‎ · ‎שמען‎ Gen. iv. 23, ‎לכנה‎ Exod. ii. 20.

10. In the paradigm we have given various forms of the infinitive of Pehal, which is sometimes accompanied by the Syriac ‫ܠ‬, but is more frequently without it; the form with ‫ܡ‬ being chiefly confined to Pahel; in fact, there appears to be no reason why this form should not be *exclusively* confined to Pahel (except in the case of the infinitive of Aphel, which is generally known by the termination ‫ܐ‬), especially when we consider that Pehal and Pahel have frequently the same force, like Kal and Piel in the Hebrew. It must be observed that the *form* with ‫ܡ‬ is seldom used when the infinitive is construed with its verb; as, ‫ ‬ the governing preposition ‫ ‬ being omitted. The *form* frequently made use of among the Hebrews in this construction is the infinitive of Kal, which being usually rendered in the Samaritan version by the infinitive without ‫ܡ‬, is, to say the least of it, a circumstance which favours the supposition previously made, that the *form* without the prefix ‫ܡ‬ is exclusively confined to Pehal, while that with ‫ܡ‬ belongs to some of the other conjugations.

In some instances we find ‫ ‬ placed before the last radical; as, Num. xxiii. 11, ‫ ‬ *thou hast certainly blessed;* ‫ ‬ *in gathering together*, etc. This is frequently the case in the construction followed in the first example; thus, ‫ ‬ *just gone out*, Gen. xxvii. 30; ‫ ‬ Gen. xxxi. 30. The paragogic ‫ ‬ of the infinitive is changed to ‫ ‬ before suffixes; as, Num. x. 36, ‫ ‬ *when it rested*, where the paragogic ‫ ‬ has been changed to ‫ ‬ before the suffix ‫ ‬. The same may be said of the *metabole* of ‫ ‬ into ‫ ‬ before suffixes, and when the infinitive is in construction; as, ‫ ‬ *to purify them*, Num. viii. 7, 21; ‫ ‬ *from loving you*, Deut. vii. 8.

11. The first conjugation has two participles, called Benoni and Pehil, corresponding to the Chaldee participles of the same name; the former answers in sense to the Latin participle in *ens*; the latter generally to the perfect participle in *tus*; thus, ⲙⲛⲡⲍⲁ *they who ascend*, οἱ ἀναβαίνοντες; ⲙⲛ⳽ⲅ *blessed*, ὁ εὐλογημένος.

Cellarius has given numerous instances in which he considers the active participle as having ⲍ before the last radical; thus, ⲙⲅⳁⲙ *he that sheddeth*, Gen. ix. 6; ⲙⲅⲍⲙ *he that possesseth*, Gen. xiv. 19; ⲍⲅⲕ⳽ *he that revengeth*, Num. xxxv. 21. I strongly suspect, however, that these instances, and others which are met with, are nouns substantive, formed by means of the servile letter ⲍ. Compare ⲁⲍⳁⲅ *a judge*, ⲍⳃⲏⲣ *a murderer*, ⲁⳃⲙⲅ, and a multitude of others, all of which are nouns. Cellarius states that Pehil has sometimes an active signification; and gives, as an instance of this, ⲅⲙⲡⲙⲅⳁⳁ, Gen. xxiv. 13, which he renders "egredientes;" it is manifest, however, from the passage, that it preserves its usual passive sense; the action denoted by it being one which is manifestly more *perfect* than *inchoative*.

Pehil is found, in Deut. xxi. 23, with ⲍ instead of ⲙ; as, ⳽ⲅⲍⲙ *he that is hanged*. There are cases also in which this participle seems to have the force of the aorist in Greek; as, for instance, ⲍⲙⳣⲣ ὁ κτανών.

Both participles are sometimes found, like nouns adjective, with ⲙ emphatic.

12. Remarks on the second conjugation:— The rules observed in the Hebrew for transposing the *sibilants*, on account of the passive character ⲅ, are also found in the three passive conjugations of the Samaritan; as, ⲙⲅⲅⲙⲙⲙ *shall be shed*, Gen. ix. 6; ⲍⲙⲅⲁⲅ *was beheld*, Exod. ii. 12.

Moreover, after this transposition, if the first radical be ܛ, the Tau is changed into ܛ; if it be ܨ, into ܛ; as, ܦܬܛܩܡ *he shall be called*, Gen. xvii. 5, for ܦܬܪܛܡ, from ܦܬܛ. Also, ܢܬܐܘܨܝܡܪ *ye shall be afflicted*, Gen. xlv. 5, for ܢܬܘܪܝܡܪ, from ܐܘܨ. The prefix ܪܪ is sometimes found written ܪܝ, though rarely. The first person of this conjugation sometimes ends in ܨܪ; as, Deut. xxxiv. 4, ܨܪܬܘܓܪܝܪ *I sware*. The second person plural feminine sometimes also ends in ܢܨܪ instead of ܢܪ.

13. In the imperative mood, instead of ܪ we find ܝ, though, as far as I have observed, this is not very frequently the case; as, Gen. xlii. 16, ܝܐܝܪ܀ܪܝ.

14. The usual form of the infinitive of this conjugation is that first given in the paradigm: the other forms are to be explained in the same manner as in § 10. The two instances, viz. ܢܝܪܐܘܝ, Gen. v. 2, and ܐܛܝܝ, Gen. xvii. 13, given by Cellarius, are undoubtedly of the fifth conjugation, which has sometimes a passive sense, as we have shewn in § 5.

15. Remarks on the third conjugation:—The difference between this conjugation and the first has been previously pointed out. It is important to observe that the quadriliteral verbs, as ܩܫܨܪ *he formed*, ܐܘܝܩ *he consoled*, ܢܝܦܨ *he poured forth*, belong to this conjugation, as they do in the Syriac.

Castel marks this conjugation by the insertion of ܨ (to express the vowel *Tsere*) between the last two radicals; as, ܩܨܩܦܢ. It is found in Deut. ix. 12, under the form ܙܪܐܝܩ *have become corrupted*, with which *mater lectionis* the last syllable of the root may be usually pronounced.

The imperative of this conjugation is formed like the Syro-Chaldaic. The infinitive, like that of Pehal, is capable

of receiving the terminations ‌‍‌, ‌‍‌, under the circumstances mentioned in § 10.

The participles of this conjugation, as well as the imperative, are formed like the Syro-Chaldaic.

16. Remarks on the fourth conjugation:—What has been said of the second conjugation will also apply here; the usual forms of the infinitive are ‌‍‌‌‍‌ and ‌‍‌‌‍‌.

17. Remarks on the fifth conjugation:—It has been previously stated (§ 5) that Aphel has sometimes a passive sense. The prefix ‌‍ is often changed to ‌; as, Gen. xxxv. 2, ‌‍‌‌‍‌ · ‌‍‌‌ *purify yourselves, and be clean;* so ‌‍‌‌ for ‌‍‌‌. The feminine plural imperative of this conjugation may end in ‌‍‌; as, Gen. iv. 23, ‌‍‌‌‍‌ *hearken;* it is, however, very rarely used.

The usual form of the infinitive is that given in the paradigm: other forms are met; as, Gen. xxix. 7, ‌‍‌‌‍‌ *to be collected.* Also ‌‍‌‌ *to be circumcised,* Gen. xvii. 13.

The participial forms in use are ‌‍‌‌ and ‌‍‌‌.

18. Remarks on the sixth conjugation:—This conjugation is thought by Castel to arise from the *absorption* of the second ‌‍ of the Syriac Ettaphal; thus, ‌‍‌‌‍‌ is read for ‌‍‌‌‍‌; ‌‍‌‌‍‌ for the Syriac ‌‍‌‌, in the formation of which one of the Syriac ‌'s is omitted.

These remarks will be sufficient for the *perfect* verbs. We now proceed to the consideration of the *imperfect* verbs.

IMPERFECT VERBS.

19. Those verbs which, on account of certain peculiarities in their roots, vary in their inflection from the paradigm previously given of a *perfect* verb, are called *imperfect* verbs. They are divided into three classes; Defective, Quiescent,

and Anomalous verbs; in which order they will be considered.

<h2 style="text-align:center">DEFECTIVE VERBS.</h2>

20. Of these verbs there are two classes,—those which lose their *first* radical, and those which lose their *second*.

The verbs of the first class are, as in Hebrew and Chaldee, such as have *Nun* for their first radical; those of the second class, such as have their second and third radicals the same.

<h3 style="text-align:center">DEFECTIVES OF FIRST CLASS.</h3>

21. Verbs of this class follow, for the most part, the same rules as in the Hebrew and Syriac. The future of the indicative, the imperative, and infinitive of Pehal, also the whole of the conjugation Aphel, omit, *generally* speaking, the ܢ. These verbs are, for the most part, regular in the other conjugations, except Ettaphal.

(*a*) Examples of the future of Pehal are, ܣܩ for ܣܢܩ; ܢܩ for ܢܣܩ *we will go up;* ܬܣܩ for ܬܢܣܩ, etc.

(*β*) Examples of the imperative are, ܩ for ܢܩ; ܦ for ܢܦ; ܦܩ for ܢܦܩ, etc. Sometimes ܬ is inserted in the future and imperative between the remaining radicals; as, ܢܬܦܩ *he shall go;* ܦܬܩ *go out.* On this account ܬ may be made the *mater lectionis* in every case.

(*γ*) Examples of the infinitive are, ܡܣܩ for ܡܢܣܩ; ܡܦܩ for ܡܢܦܩ; ܡܦܩ for ܡܢܦܩ, etc.

(*δ*) Examples of Aphel are, ܐܣܩ and ܐܣܩ, Gen. xiv. 18; ܐܣܩ *causing to go up,* Lev. xi. 45.

(*ε*) Examples of Ettaphal are, ܐܬܬܩ Exod. xix. 11, for ܐܬܢܩ; ܐܬܬܩ, Num. x. 17.

Cellarius gives two instances in which ܢ is omitted from the perfect; as, Gen. xiv. 10, ܢܣ; also, xxiv. 63, ܣܩ *he went*

out. This is, however, very rarely the case, and such deviations are remarkable rather as anomalies. Many of these verbs are regular; as, ⵣⴱⵏ *he slew*, ⵏⴱⴱ *he fell*, etc.

The sense of the different conjugations is, of course, the same as in the perfect verb.

DEFECTIVES OF SECOND CLASS.

22. Verbs of this class are mostly regular; the chief irregularities are observable in the whole of Pehal (the participle excepted), and in the whole of the fifth conjugation, where the third radical is usually omitted.

(*a*) Examples of the preterite of Pehal; Gen. xxxviii. 11, ⵎⵗ *he entered*, for ⵗⵗⵎ, which is found in full, Gen. xiv. 5. So Gen. xxxviii. 9, with ⵗ interpolated, ⵎⵗⵗ. The feminine of the third singular is found in full ⵗⵎⵗⵗ, but without the last radical, ⵗⵎⵗ, Gen. xlii. 21. Similarly ⵗⵎⵗ and ⵗⵎⵗⵗ are read for ⵗⵗⵎ, etc.

For the future, ⵎⵗⵎⵎ Gen. xxxii. 11, ⵗⵎⵗ, ⵗⵎⵗ, like ⵗⵗⵗ of Castel.

(*β*) Examples of the imperative mood are; ⵗⵎ, Gen. xxx. 3, also read fully ⵗⵗⵎ. The feminine singular is found in full, Num. xxi. 27, ⵎⵗⵗⵎ. The plural ⵗⵎⵗ for ⵗⵗⵎ is found, Deut. i. 7.

(*γ*) Examples of the infinitive are, ⵎⵗⵎⵗ for ⵎⵗⵗ, or in Pahel for ⵎⵗⵗⵎ, Exod. xvii. 12. So ⵗⵎⵎⵎ in Pahel, etc.

(*δ*) Examples of the fifth conjugation: *perfect*, ⵎⵗⵎ and ⵎⵗⵎⵗ for ⵗⵗⵎⵗ, etc.; *future*, ⵎⵗⵎⵗ, Gen. xxvii. 10. *Imperative mood*, ⵎⵗⵎ Exod. vi. 11, or with a *mater lectionis*, ⵎⵗⵎⵗ. The form ⵎⵗ, found in Exod. x. 1, seems to be contracted from ⵎⵗⵎⵗ. *Infinitive mood*, ⵗⵎⵗⵎⵎ for ⵗⵗⵎⵗⵎ, Deut. ix. 28.

(ε) The instances given in the preceding paragraphs, in which the forms are uncontracted, seem to belong to the conjugation Pahel; in fact, the only means of distinguishing the first and third conjugation in form appears to be by considering the *apocopated* forms to belong to Pehal, and the *perfect* forms to Pahel; as, ⲭ22�, Gen. xix. 10; 22Ⲉ, etc.

(ζ) The passive of Pehal is not apocopated; as, ⲢⲢⳞⲚ, etc.; while Ettaphal loses its middle radical; as, ⲢⳞⲚ, etc.

The observations made in this and the preceding section will be found sufficient without a paradigm.

QUIESCENT VERBS.

23. Verbs are called *quiescent* whenever, among the letters constituting the root, any one of the quiescents ⲁ, ⲕ, ⲙ, ⲅ, as they are improperly called, is found.

These verbs may be divided into three classes; first, such as are *quiescent* in the first radical; second, those which are *quiescent* in the second; third, those *quiescent* in the third radical.

The Samaritan mode of inflecting these verbs is very like the Syro-Chaldaic.

QUIESCENTS OF FIRST CLASS.

In Aleph, or *Pe-Aleph*.

24. The class of verbs, whose first radical is ⲕ, is inflected more like the *perfect* verb than any other class of *quiescents*. The following observations will supply the place of a paradigm. In the first and fifth conjugations, the initial ⲕ is changed into ⲙ whenever it is preceded by a

servile formative. For example, in Pehal, from ܐܡܪ comes ܐܡܪܬ *I will say;* so, for ܐܬܐܡܪ we find ܐܬܐܡܪܬ, etc.

The same law is also observable in the passive forms; as, Gen. xvii. 1, ܐܬܗܠܟ *walk;* ܐܬܗܡܠܟ, also ܐܬܐܠܟ, etc.

The Aleph is sometimes omitted; as, Deut. vii. 10, ܠܡܘܒܕܘܬܗ *to destroy it;* in Exod. iii. 2, we find the passive ܐܬܐܟܠ; but in Gen. vi. 21, the apocopated form ܐܬܟܠ is given, unless it be read ܐܬܬܟܠ, Aphel used in a passive sense.

Cellarius adduces an instance in which the *quiescent* is changed to ܝ; as, ܐܬܗܝܠ, Gen. xi. 31. This is very rare, and I cannot call to mind another instance of it.

In such forms as ܐܬܪܝܡ, ܐܬܬܪܝܡ, etc., the ܐ is manifestly changed to ܝ; this sometimes takes place in Aphel, as well as in the passive forms. There does not seem to me, however, to be any reason for exclusively confining this *metabole* to those conjugations. The example adduced by Cellarius, viz. ܐܬܪܝܡ, in the conjugation Aphel, may also be referred to the first or third conjugation.

In Yod, or *Pe-Yod.*

25. The *quiescents* whose first radical is ܝ are formed much in the same way as Hebrew verbs of the same kind.

The Yod is usually omitted in the future and imperative of Pehal, but in Aphel is changed to ܝ.

(*a*) Examples of the future: ܐܬܒ for ܐܝܬܒ; ܢܬܒ for ܢܝܬܒ; though it may be written regularly as ܝܬܒܘܢ, Gen. xxi. 10, not ܬܒܢ.

(*β*) Examples of the imperative mood are, ܬܒ for ܝܬܒ *sit thou;* so from ܝܕܥ we have ܕܥ, ܕܥܝ, etc.

(*γ*) Examples of the fifth conjugation: ܐܘܣܦ *I will add,* Gen. viii. 21; ܐܘܕܥ for ܐܝܕܥ. The infinitive ܠܡܐܠܕܘ,

Gen. xlv. 5, etc. There are cases, however, in which the ന is not changed; as, Gen. iv. 7, ᴧᎩᏤന, instead of ᴧᎩᏤᏃ. Again, ᏃᎩന for ᏃᎩᏃ, Exod. xiv. 21.

(δ) The ന sometimes undergoes the same change for the passive conjugations as in Aphel; thus, ᴧᴧᏃᴧᴧ; നᏃᴧᴧ from *a* radix ᏃᏃന, etc.

(ε) Those cases in which the ന is omitted in the perfect tense, as in Gen. ix. 23, where ᏃᏃᏃ is found for ᏃᏃന, are to be marked as anomalies. The same may be said of the presence of Yod where it should be absent; as ᎩᏃᴧന, Deut. xxxi. 19.

26. Verbs in Aleph and Yod are usually regular, except in the cases mentioned in the preceding sections.

QUIESCENTS OF SECOND CLASS.

In Vau, or *Ayin-Vau*.

27. The only class of verbs worthy of note under this head are those whose middle radical is Vau. The following paradigm with ᏃᎩ or ᏃᏤᎩ will give the student an idea of the peculiarities of verbs of this class:—

I. PEHAL.

INDICATIVE MOOD.

Perfect Tense.

Person.		Singular.	Plural.
3.	M.	ᏃᏤᎩ or ᏃᎩ	ᏃᏃᏤᎩ
	F.	ᴧᏃᏤᎩ or ᴧᏃᎩ	നᏃᏤᎩ
2.	M.	ᴧᏃᏤᎩ	ᏃᴧᏃᏤᎩ
	F.	ᴧᏃᏤᎩ	നᴧᏃᏤᎩ
1.		ᴧᏃᏤᎩ	ᏃᏃᏤᎩ

Future Tense.

Person.		Singular.	Plural.
3.	M.	ܡܪܨܡ	ܡܪܨܡܪܙ
	F.	ܐܪܨܡ	ܡܪܨܡܙ
2.	M.	ܐܪܨܡ	ܐܪܨܡܪܙ
	F.	ܐܪܨܡ‍ܛܡܙ	ܐܪܨܡܙ
1.		ܐܪܨܡ	ܨܪܨܡ

IMPERATIVE MOOD.

Person.		Singular.	Plural.
2.	M.	ܨܪܨ	ܨܪܨܙ
	F.	ܨܪܨܛ	ܨܪܨܙܐ

INFINITIVE MOOD.

ܨܪܨ　　　ܨܨܪܨ　　　ܨܨܩܨ　　　ܨܩܨܙܐ

PARTICIPLES.

Present　ܨܛ‍ܩ　　　　　　Past　ܨܛ‍ܡ

28. Remarks on the first conjugation:—The *preterite* of this conjugation strongly resembles the Syriac. In the paradigm of Pehal, we have given two forms of the third person singular, one with and the other without the *mater lectionis*. The third person plural may be similarly written; as, ⲍⲩⲭⲡ, Gen. xxxvii. 35; in fact, the *mater lectionis* is sometimes absent in the other persons.

The *future* tense is generally read with ⲭ; it is, however, found without it; as, Deut. xiii. 8, ⲁⲩⲙⲭ *it shall spare;* ⲭⲩⲭⲙ *they will go*, for ⲭⲩⲭⲭⲙ, Exod. xxxii. 1; ⲡⲩⲙ for ⲡⲭⲛⲙ, Deut. xxviii. 52.

The imperative mood is like the Chaldee and Hebrew. When the ultimate or penultimate is a guttural or Resh, the Vau is frequently omitted; as, ⲁⲭ *inhabit*, Gen. xxxv. 1, for ⲁⲭⲭ; also, ⲙⲭ *go*, etc.

In this case the ⲭ, though omitted in the imperative, is sometimes found in the future; as, ⲁⲭⲭⲭ, Gen. xxiv. 55; the rule, however, for omission in the future is, generally speaking, the same as that for the imperative.

Of the infinitive mood, we have given various forms; those which are preceded by ⲙ belong rather to the third conjugation; thus, ⲭⲩⲭⲑⲙⲙ, Gen. xxxi. 7, is *transitive*, whereas the signification of Pehal is *intransitive*, as will be seen by consulting Gen. xxxviii. 10, where ⲙⲭⲑⲑ intransitively is *to be evil*. Compare also ⲁⲭⲭ, Gen. xxiv. 3, and xiii. 6.

The *mater lectionis* of the participle of the present is sometimes changed to ⲭ; thus, instead of ⲙⲭⲡ, we find ⲙⲭⲡ, Exod. iii. 5; sometimes ⲭ is changed to ⲭ, as in the anomalous verb ⲭⲭⲙ; sometimes for Aleph, ⲭⲭ or ⲭⲙ is written; as, ⲁⲭⲭⲭ, Num. xiii. 20; ⲭⲭⲙⲭ, Gen. xv. 14, etc. Such forms seem to carry considerable emphasis.

PARADIGM. OF VERBS IN AYIN-VAU.

		INDICATIVE MOOD.					
		Perfect Tense.					Fut
No.	Person.	ETHPEHEL.	PAHEL.	ETHPAHAL.	APHEL.	ETTAPHAL.	
Singular.	3. { M. / F.	ꝏ	ꝏ	ꝏ	ꝏ		S A M E A S
	2. { M. / F.	ꝏ	ꝏ	ꝏ	ꝏ		
	1.	ꝏ	ꝏ	ꝏ	ꝏ		
Plural.	3. { M. / F.	ꝏ	ꝏ	ꝏ	ꝏ		
	2. { M. / F.	ꝏ	ꝏ	ꝏ	ꝏ		
	1.	ꝏ	ꝏ	ꝏ	ꝏ		
Singular.	3. { M. / F.	ꝏ	ꝏ	ꝏ			Same
	2. { M. / F.	ꝏ	ꝏ	ꝏ			

	IMPERATIVE.	INFIN.	PARTIC.
ure Tense.			Benoni Pehil

ETHPEHEL.

as that of Pahel.

idem

PARADIGM OF VERBS IN AYIN-VAU.

		Plural.				Sing.	Plur.	Sing.
1.	3. { M. F.	2. { M. F.	1.		2. { M. F.	2. { M. F.		

29. Remarks on the second conjugation:—This conjugation is like the Syriac in its formation; thus, ༊ℼⅵⅬⅬ *was pleased*, Gen. iv. 5; ꟼℼⅵⅬⅬ, Exod. xxxii. 30, etc. The student who is acquainted with the paradigm of the Syriac verb in Ayin-Vau will find no difficulty in recognising the tenses, etc., of the conjugation Ethpehel.

30. Remarks on the third conjugation:—This conjugation may be generally known by the characteristic ℼ, as in the Syriac. It is, however, rarely used. Compare the Chaldee Pahel.

31. Remarks on the fourth conjugation:—This conjugation is sometimes read with the characteristic ℼ; as, ꟺℼⱣⅬⅬ. The difficulty of distinguishing between it and Ethpehel may have led to the adoption of ⵒ instead of ℼ, and the duplication of the last radical; as, ꟼꟼꟼⅬⅬ, Gen. xvi. 2; ꟺꟺⵒⱣⅬꟺ, xxviii. 13.

32. Remarks on the fifth conjugation:—Aphel is generally accompanied by the *mater lectionis* ℼ; as, ꟼℼⅬⅬ; though the ℼ may be omitted before the syllabic suffixes; as, ⅬꟺⱣⅬ, Gen. xxi. 29; ꟼⅬꟼꟺ, xlv. 4. There are some few instances in which ⅬⅬ is put for ℼ; as, ⱣⅬ∇ℼ *shall distress*, Deut. xxviii. 53, 55. The characteristic *preformant* ⅬⅬ is very frequently changed to ⵒ, as in the perfect verbs.

33. The sixth conjugation is scarcely distinguishable from the second, except as regards the sense.

QUIESCENTS OF THIRD CLASS.

34. The *quiescent* verbs of this class have ⅬⅬ, ⵒ, ℼ, ⵒ for their third radical. The two latter terminations are rarely found; thus, ℼⱯⵒ, Num. xxiii. 21, which is

usually quoted as Pehal, seems to be Pahel, from the root ܐܓܠ. The two other instances given by Cellarius, viz. ܫܐܠ, from Gen. xxxvii. 35, and ܨܪܝ, Exod. vii. 20, may be obsolete forms, at least the latter; for the former may be considered as Pahel, the first conjugation Pehal not being in use.

The usual termination of *quiescents* of this class is ܐ. The following is a paradigm of verbs of this kind with ܒܟܐ *he wept*.

I. PEHAL.

INDICATIVE MOOD.

Perfect Tense.

Person.		Singular.	Plural.
3.	M.	ܒܟܐ	ܒܟܘ
	F.	ܒܟܬ	ܒܟܝ
2.	M.	ܒܟܝܬ	ܒܟܝܬܘܢ
	F.	ܒܟܝܬܝ	ܒܟܝܬܝܢ
1.		ܒܟܝܬ	ܒܟܝܢܢ

Future Tense.

Person.		Singular.	Plural.
3.	M.	ܢܒܟܐ	ܢܒܟܘܢ
	F.	ܬܒܟܐ	ܢܒܟܝܢ
2.	M.	ܬܒܟܐ	ܬܒܟܘܢ
	F.	ܬܒܟܝܢ	ܬܒܟܝܢ
1.		ܐܒܟܐ	ܢܒܟܐ

IMPERATIVE MOOD.

Person.		Singular.	Plural.
2.	M.	ᘮᙆᘐ	ᙆᙇᘐ
	F.	ᘮᙆᘐ	(ᘌᘉᘮᙆᘐ)

INFINITIVE MOOD.

ᘮᙆᙇᘉ

PARTICIPLES.

Present.		Past.	
M.	F.	M.	F.
ᘮᙆᘐ	ᙇᘮᙆᘐ	ᘮᙆᘐ	ᙇᘮᙆᘐ

35. Remarks on the first conjugation:—The feminine plural of the third person of the preterite occurs Exod. ii. 16; as, ᘮᙆᙇ ᙆᙇᙆᘠ ᘮᙇᙆᙇᙀᘠ ᘮᙇᙇ *they came and drew, and filled;* it will be observed that the *quiescent* ᙇ is not omitted in ᘮᙇᙆᙆ before ᘮ. This is also the case in ᙇᙇᙇᙇᙇᙆᘠ, Gen. xxxii. 30. Compare remarks in § 7.

The quiescent letter may remain unchanged in the future; as, ᙆᙇᙆᘉᙇ, Gen. xi. 4. The Chaldee corresponds exactly with the Samaritan, if we suppose the terminal א changed to י.

An instance of the feminine singular imperative is ᘮᙆᙆᙆ, Gen. xxiv. 60. The form given in the paradigm for the feminine plural of the imperative is like the Syriac in ـــِ. Castel has ᙆᙆᙆᙇᙀ, the Syriac ـــِ. The Chaldee termination ן may also be added to the root; thus, ᘌᘮᙆᘐ. As far as I am aware, I do not think that any example exists, at least in the Pentateuch, to settle the matter definitely.

The infinitive is generally accompanied by the prefix ᙆ;

as, ⟨𐡀⟩ *to number*, Gen. xv. 5; ⟨𐡀⟩ *to see*, Exod. iii. 4.

The plural feminine of the participle is found in Gen. xli. 54, ⟨𐡀⟩. It will be observed that Benoni and Pehil do not differ in form.

36. Remarks on the second conjugation:—The following are examples of the preterite: Gen. xvii. 1, ⟨𐡀⟩; ⟨𐡀⟩, Exod. xiv. 21; ⟨𐡀⟩, Gen. xxxii. 30, etc. An instance of the future will be found in Gen. ix. 14.

37. Remarks on the third conjugation:—This conjugation is usually terminated in the third preterite by ⟨𐡀⟩; as, ⟨𐡀⟩, Exod. xv. 25; ⟨𐡀⟩, Gen. xxix. 13.

The other instances given by Cellarius, viz. ⟨𐡀⟩ and ⟨𐡀⟩, are of the conjugation Pehal.

38. The passive of the third conjugation cannot be distinguished from that of the first, except by the sense; they have the same forms.

39. The fifth conjugation is supported by the following examples:—For the *preterite*—Gen. xix. 24, ⟨𐡀⟩; ⟨𐡀⟩, viii. 9; ⟨𐡀⟩, viii. 13; ⟨𐡀⟩, xxxi. 20. For the *future*—⟨𐡀⟩ *I will increase*, Gen. xii. 2; ⟨𐡀⟩, xv. 1; though in both cases they may be *preterites* for the future. (*See the Syntax.*) For the *imperative mood*—⟨𐡀⟩, Gen. xxiv. 14. For the *infinitive mood*—⟨𐡀⟩, Gen. xxiv. 19; ⟨𐡀⟩, xxxvii. 22. For the *participle*—⟨𐡀⟩, Gen. vi. 17. In the infinitive and participle, the examples produced are exceedingly pertinent.

40. Cellarius has given the form ⟨𐡀⟩, from Castel, as belonging to the sixth conjugation; it occurs but very seldom. The following paradigm contains the remaining conjugations.

PARADIGM OF QUIESCENTS IN THE THIRD RADICAL.

No.	Person.	ETHPEHEL.	PAHEL.	ETHPAHAL.	APHEL.	ETTAPHAL.		
						INDICATIVE MOOD.		
						Perfect Tense.		Future
Singular	3. { M. F.							
	2. { M. F.							
	1.							
Plural	3. { M. F.							
	2. { M. F.							
	1.							
Singular	3. { M. F.				SAME AS	Same		
	2. { M. F.							

	IMPERATIVE.	INFIN.	PARTIC.
			Benoni / Pehil
Tense.			
as that of Pahel.	idem		idem
ETHPEHEL.			
	idem		idem
			idem

Plural — 1. 3. { M. F. } 2. { M. F. }
Sing. — 1. 2. { M. F. }
Plur. — 2. { M. F. }
Sing.

PARADIGM OF QUIESCENTS IN THE THIRD RADICAL.

ANOMALOUS VERBS.

41. This class of verbs must be distinguished from the
Defectives and *Quiescents*, inasmuch as the latter are
regular, though varying from the paradigm of a *perfect*
verb, while the former apparently follow no regular rule,
but, in consequence of peculiar combinations of letters,
undergo certain changes which sometimes cannot be ac-
counted for by referring them to any class of verbs pre-
viously considered. There are ten of these verbs which,
from their frequent occurrence, may be advantageously
explained in this place.

I. The Substantive Verb הָיָה *he was.*

INDICATIVE MOOD.

Perfect Tense.

Person.		Singular.	Plural.
3.	M.	הָיָה	הָיוּ
	F.	הָיְתָה	הָיוּ(ן)
2.	M.	הָיִיתָ	הֱיִיתֶם
	F.	הָיִיתְ	הֱיִיתֶן
1.		הָיִיתִי	הָיִינוּ

Future Tense.

Person.		Singular.			Plural.
3.	M.	יִהְיֶה or	תִּהְיֶה		יִהְיוּ
	F.	תִּהְיֶינָה or	תִּהְיֶה		תִּהְיֶינָה
2.	M.	תִּהְיֶינָה or	תִּהְיֶה		יִהְיוּ
	F.	נִתִּהְיֶינָה or	נִתִּהְיֶה		תִּהְיוּ
1.		אֶהְיֶה or	נִהְיֶה		נִהְיֶה

IMPERATIVE MOOD.

Person.		Singular.	Plural.
2.	M.	ᛘᛉᛘ	ᛉᛉᛘ
	F.	ᛘᛉᛘ	(ᛚᛘᛘᛉᛘ)

INFINITIVE MOOD.

ᛘᛉᛤ, or ᛉᛉᛘ Gen. xviii. 18.

There are no participles. The third masculine future is sometimes further apocopated; as, ᛘᛉᛘ, Gen. xxviii. 14. The first person masculine is also read ᛘᛉᛤ, Gen. xvii. 8. This verb is, for the most part, regular in the *perfect tense* of the indicative, and in the imperative mood, both of which follow *quiescents* of the third class.

II. THE VERB ᛤᛘᛤ *there is.*

This verb is the same as the Syriac ܐܝܬ and Hebrew יֵשׁ; it is frequently found in the Syriac New Testament. Examples of the Samaritan are, Exod. xvii. 7, ᛤᛘᛤᛉ · ᛉᛉᛤᛘ · ᛚᛉᛤᛤᛤ *Is God among us?* The *medial* letter ᛘ is sometimes omitted; as, ᛉᛤᛉ · ᛤᛤ · ᛘᛘᛉᛤᛘ · ᛉᛤᛤᛤ · ᛤᛤ · ᛚᛤᛤ *truly God is in this place*, Gen. xxviii. 16.

The *initial* letter is often omitted, especially when *suffixes* are used; as, ᛤᛤᛘ · ᛉᛤ *if thou art*, Gen. xxiv. 42; ᛉᛤᛤᛤᛤᛘᛤ, *whether ye are*, Deut. xiii. 3. The negative adverb ᛤᛘᛉ is compound of this verb and ᛤᛉ. Compare the Syriac ܠܝܬ which is derived from ܠܐ and ܐܝܬ by crasis and ecthlipsis. (See Schaaf's Syriac Lexicon.)

III. THE VERB ⲅⲙⲁ *he lived.*

PEHAL.

This conjugation, which has an *intransitive* sense, is rarely used; as, ⲙⲁⲅ *she shall live*, Gen. xii. 13; xxvii. 40; ⲙⲁ, Gen. iii. 22, which should be read ⲙⲁⲙ, vide Deut. v. 26; ⲅⲅⲁⲅ *ye shall live*, Exod. i. 22.

PAHEL.

This conjugation, which is *transitive*, is often found; as, ⲅⲙⲁⲙ ⲙⲙⲅⲙ *they will save thee alive*, Gen. xii. 12; ⲅⲙⲁⲅ *I will make alive*, Deut. xxxii. 39. It is also found written ⲅⲅⲁ; as, ⲅⲅⲁ *keep alive*, Num. xxxi. 18. Compare ⲅⲅⲁⲅⲅ, Gen. l. 20, which is rather of the fifth conjugation.

APHEL.

This conjugation is formed from a root which may be supposed to arise from the *metathesis* of the initial radicals, viz. ⲅⲁⲙ; as, ⲙⲁⲅⲅ *he lived*, passim; ⲅⲅⲅⲙⲁⲅⲅ *saved alive*, Num. xxxi. 15; ⲩⲇ · ⲅⲅⲁⲅⲅⲅ *to save the people alive*, Gen. l. 20, xlv. 5.

ETTAPHAL.

This conjugation is used *intransitively*; as, ⲙⲁⲅⲅⲅ, *he lived*, Gen. xxv. 7; ⲅⲁⲅⲅ *live*, Gen. xlii. 18.

The other conjugations are rarely met with.

IV. THE VERB ⲅⲇⲅ *he descended.*

This verb, which is the same as the Syriac ‫ܢܚܬ‬ and Chaldee נְחַת, is written for ⲅⲁⲅ, whence it is formed by changing ⲁ into ⲇ.

PEHAL.

INDICATIVE MOOD.

Perfect Tense.

This is, for the most part, *regular*. Sometimes the primitive form is read; as, ᴧᴧᵡᴅ *she let down*, Gen. xxiv. 16, 45.

Future Tense.

Person.		Singular.	Plural.
3.	M.	ᴧ∇ᴨᴨ	ᴅᵡᴧ∇ᴨᴨ
	F.	ᴧ∇ᴨᴧ	ᴅᴧ∇ᴨᴨ
2.	M.	ᴧ∇ᴨᴧ	ᴅᵡᴧ∇ᴧ
	F.	ᴅᴨᴧᴧ∇ᴨᴧ	ᴅᴧ∇ᴧ
1.		ᴧ∇ᴨᴧ	ᴧ∇ᴨᴅ

N.B. It must not be inferred that all these forms are in use; some few are given by analogy. ᴅᵡᴧ∇ᴧ occurs in Gen. xlii. 38, xliv. 29, but, from its transitive sense, may be referred to Pahel or Aphel.

IMPERATIVE MOOD.

Person.		Singular.	Plural.
2.	M.	ᴧᴅ or ᴧ∇ᴅ	ᴅ∇ᴧᴣ
	F.	ᴨᴧ∇ᴅ	ᴅ∇ᴧᴅᴣ

INFINITIVE MOOD.

ᴧ∇ᴨᴣ

The participles are formed in the usual manner; as, Deut. ix. 21, Gen. xxviii. 12.

APHEL.

INDICATIVE MOOD.

Perfect Tense.

The two persons of this tense mostly used are, the third singular; as, ᚱᚢᚩ Exod. xix. 20; ᚱᚢᚪᚩ Gen. xxiv. 18; and third plural, ᛉᚱᚢᚩ Gen. xliv. 11.

Future Tense.

The third plural, ᛉᛉᚱᚢᛙ, Num. i. 51. Second plural, ᛉᛉᚱᚢᚱ, Gen. xliv. 29. The other persons are sometimes met with.

IMPERATIVE MOOD.

Person.		Singular.	Plural.
2.	M.	ᚱᚢᚩ	ᛉᚱᚢᚩ
	F.	ᛙᚱᚢᚩ	ᛉᛘᚱᚢᚩ

INFINITIVE MOOD.

ᚱᚢᛙᛊ Gen. xxxvii. 25.

The *passive* form of this verb also occurs; as, ᚱᚢᛙᚱᚩ, Gen. xxxix. 1; ᚱᛙᚢᚱᚩ, Num. x. 17, etc.

V. THE VERB ᚷᛉᛙ *he gave.*

PEHAL.

INDICATIVE MOOD.

Perfect Tense.

This is formed *regularly*. The instance ᚷᛙᛉᛙ, from Lev. x. 17, given by Cellarius, must be referred to Pahel. Compare Lev. xix. 20.

Future Tense.

This is regular, like verbs in Pe-Yod. It is, however, sometimes formed from ⅃𝈝⅃, Hebrew נָתַן.

IMPERATIVE MOOD.

Person.		Singular.	Plural.
2.	M.	𐒋ⅎ𝈝; also, ⅎ𝈝 Gen. xxx. 26; ⅎ𝈝 Gen. xlii. 37.	ⅎ𝈝𐒋
	F.	𝈝𐒋ⅎ𝈝 Gen. xxx. 14.	ⅎ𝈝𐒋ⅎ

INFINITIVE MOOD.

⅃ⅎ𝈝ⱳ   ⅃𐒋ⅎ𝈝ⱳ

PARTICIPLES.

Present.	Past.
𐒋ⅎ𝈝; also, 𐒋ⅎ𝈝𐒋 Gen. xlix. 21.	ⅎ𝈝𐒊

The latter participle appears to be used in Gen. xxxviii. 14, 𐒋ⅎ𝈝𐒊 she was *given*. This is probably the case with the instances mentioned under the *perfect tense*. In Lev. xix. 20, our version has "liberty given her," though it should rather be *he has not given her liberty*; a change of nominative which has been adopted in Lev. x. 17, correctly.

The passive forms also occur; as, 𐒋ⅎ𝈝ⅎ𝈝, Lev. x. 14; ⅃𐒋ⅎ𝈝ⅎ𝈝, Lev. xxvi. 25; 𐒋ⅎ𝈝ⅎ𝈝, Lev. xxiv. 20. Also the participle 𐒋ⅎ𝈝ⱳ, Exod. v. 16, 18.

VI. THE VERB ⅎ𝈝ⱳ *he died*.

This is the same as the Syriac ܡܺܝܬ, Chaldee מוּת.

INDICATIVE MOOD.

Perfect Tense.

The middle letter of the whole of this tense is ᠎; as, ᚷ *he died;* ᚷ *she died,* Gen. xxiii. 2; ᚷ *they died,* Exod. iv. 19, etc.

Future Tense.

This is exactly like verbs in Ayin-Vau; as, ᚷ, ᚷ, etc.

IMPERATIVE MOOD.

Singular.	*Plural.*
ᚷ Deut. xxxii. 50.	ᚷ

INFINITIVE MOOD.

ᚷ	ᚷ	ᚷ

PARTICIPLES.

Present.		Past.	
M.	F.	M.	F.
ᚷ	ᚷ Gen. xxx. 1.	ᚷ	ᚷ

VII. THE VERB ᚷ *he went.*

INDICATIVE MOOD.

Perfect Tense.

This follows the form of verbs in Ayin-Vau; as, ᚷ *he went,* Gen. xxii. 13.

Future Tense.

In this tense ꭚ is omitted, on account of the guttural ꭚ. (Vide § 28 of this Chapter.)

The INFINITIVE MOOD is ꭚꭚꭚ; as, ꭚꭚꭚꭚ *to go*, Deut. xxix. 18.

VIII. The Verb 2ᴧᏰ/ꞁ *he went.*

PEHAL.

INDICATIVE MOOD.

In this mood the verb is formed *regularly.*

IMPERATIVE MOOD.

Singular.	*Plural.*
2ᴧᏰ or 2ᴧᏰ/ꞁ	ꭚ2ᴧᏰ or ꭚ2ᴧᏰ/ꞁ

INFINITIVE MOOD.

2/ꞁᴧᏰꭚꭚ Gen. xi. 31.

The corresponding conjugation Ethpehel is also found; as, 2ᴧᏰꫡ/ꞁꭚ *walk*, Gen. xvii. 1; 2ᴧᏰꫡ/ꞁꭚ *walking*, Gen. iii. 8.

IX. The Verb ꭚ/ꞁ/ꞁ *he came.*

Compare the Syriac ȷᴢȷ.

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PEHAL.

INDICATIVE MOOD.

Perfect Tense.

Person.	Singular.	Plural.
3.	M. ⵡⵏⵏ also ⵏⵏⵏ Gen. xlvi. 1.	ⵣⵏⵏ
	F. ⵏⵟⵏⵏ	ⵟⵏⵏ
2.	M. ⵏⵟⵏⵏ	ⵏⵣⵏⵟⵏⵏ
	F. ⵟⵏⵟⵏⵏ	ⵏⵏⵟⵏⵏ
1.	ⵏⵟⵏⵏ and ⵏⵟⵏⵏ	ⵏⵏⵟⵏⵏ

Future Tense.

This is formed *regularly* according to verbs in Pe-Aleph, and *quiescents* of the third class.

IMPERATIVE MOOD.

ⵡⵏⵏ Gen. xxxvii. 13, and ⵟⵏⵏ   ⵣⵏⵏ

INFINITIVE MOOD.

ⵏⵏⵏ	ⵟⵏⵟⵯ	ⵏⵏⵟⵏ
Gen. xxxvii. 10.	Gen. xlii. 15.	Num. x. 21.

PARTICIPLES.

	Singular.	Plural.
Present,	M. ⵟⵏⵏ	ⵯⵟⵏⵏ also ⵏⵟⵏⵟⵏⵏ Gen. xxx. 38.
	F. ⵡⵟⵏⵏ	ⵏⵏⵟⵏⵏ Gen. xli. 29.

APHEL.

INDICATIVE MOOD.

The perfect and future tenses are formed as usual; thus, ᚜ᚈᚅᚈᚅ *he brought*, Gen. xxxvii. 2; ᚈᚅᚈᚈ *he shall bring*, etc.

IMPERATIVE MOOD.

Singular.	*Plural.*
ᚈᚅᚈᚅ	ᚅᚈᚅ

PARTICIPLES.

ᚈᚅᚈᚊ Exod. x. 4.   ᚈᚅᚈᚅᚊ Deut. viii. 16.

This verb is very frequently used in Pehal.

X. THE VERB ᚉᚊᚈ *he was able.*

INDICATIVE MOOD.

The *perfect* tense of this verb is *regularly* inflected.

The *future* follows the law of verbs in Pe-Yod; as, ᚉᚊᚅ *I shall be able*, Deut. xxxi. 2; ᚉᚊᚅ, *thou shalt be able*, Exod. xviii. 23, etc. There are cases, however, in which the Hebrew anomaly is adopted; as, ᚉᚊᚅᚅ *I shall be able*, Num. xxii. 11.

The infinitive, ᚉᚅᚊᚊ, occurs Num. xiii. 31.

CHAPTER IV.

THE PARTICLES.

1. The Particles, which form the third part of speech, are generally understood to comprehend the Pronoun, Adverb, Preposition, Conjunction, and Interjection; or, in other words, all those parts of speech recognized in Greek and Latin, and in the modern European languages, with the exception of the Verb and Noun.

PRONOUN.

2. The Pronoun, as being the most prominent and important of the grammatical divisions included in the term Particle, will be considered in the first place. The Samaritan pronouns may be divided into two classes, as in the other Shemitic languages, viz. *Separables* and *Inseparables*; the latter (except the relative) are sometimes called *Suffixes*, the propriety of which term will appear hereafter.

Under the head of *Separables* are included, Personal Pronouns in the nominative and vocative cases, Demonstratives, sometimes the Relative (which is, however, generally expressed by a *prefix*), and the Interrogative Pronouns.

Under the head of *Inseparables* are classed, Personal Pronouns in the oblique cases or preceded by a preposition, Relative, Reflexive, and Possessive Pronouns.

SEPARABLE PRONOUNS.

PERSONAL.

3. The personal pronouns are, as in other languages, of the first, second, and third persons, in both numbers.

There is only one form for both genders of the first person in each number; in the other persons there is a distinct form for each gender, as the subjoined table will shew:—

TABLE OF PERSONAL PRONOUNS.

Pers.	Singular.		Plural.	
1. COM. ᴌᴌᴀ, ᴖᴌᴀ, ᴖᴍᴌᴀ	*I.*		ᴌᴀᴌᴀ, ᴌᴌᴀ	*we.*
2. M. ᴌᴧᴧ, ᴧᴧ F. ᴖᴧᴧ	} *thou.*		ᴌᴧᴧᴧ ᴌᴖᴧᴧ	} *ye.*
3. M. ᴧᴌᴴ, ᴧᴴ F. ᴧᴖᴴ, ᴖᴴ	*he.* *she.*		ᴌᴧᴌᴀ ᴌᴖᴌᴀ	} *they.*

There is another form of the first person singular, viz. ᴧᴌᴀ, which sometimes occurs; this form and that first given in the table correspond exactly to the Chaldee אֲנָא and אֲנָה; while the second and third forms are the Hebrew אֲנִי and אָנֹכִי. The two forms of the second person masculine are the same as אַתָּה and אַתְּ.

The second person feminine is found in Gen. xxiv. 23, *without* a line over it; it corresponds to the Hebrew אַתִּי, which is usually written אַתְּ.

The first form of the third person masculine is the same as הוּא, while the second is the Syriac ܘܗܝ.

With the first form of the third feminine, compare the Chaldee and Hebrew הִיא.

The second form of the first person plural is manifestly the Chaldee אֲנַן.

With the forms of the second plural, compare the Chaldee אַנְתִּין, אַנְתּוּן.

With the two forms of the third plural, compare הִנּוּן masc. and הִנֵּין fem.; for, by interchanging the quiescents ה and א

' of the same organ,' the Chaldee forms are easily transformed to the Samaritan.

DEMONSTRATIVE PRONOUNS.

4. These are included in the following table:—

Singular.		Plural.
M. ⸱⸱⸱, ⸱⸱⸱, ⸱⸱⸱ *this.*		
F. ⸱⸱⸱, ⸱⸱⸱ *this.*	C. ⸱⸱⸱ *these, those.*	
C. ⸱⸱⸱, ⸱⸱⸱ *this, that.*		

Compare the first form of the masculine singular with the Chaldee דֵּין, and the second and third with the Hebrew זֶה.

With the feminine forms, compare the Chaldæan דָּא.

The first forms of the masculine and feminine, as will be observed, are repeated as of common gender; this arises from their indiscriminate use, somewhat similar to that of הוּא and הִיא among the Hebrews.

With the common form of the plural, compare אֵלֶּין.

It must be observed, that many of the Personal and Demonstrative Pronouns receive ⸱ emphatic as a *prefix;* thus, ⸱⸱⸱⸱⸱⸱ *that very place.* Again, ⸱⸱⸱⸱⸱⸱⸱⸱ *these very stones.*

RELATIVE PRONOUNS.

5. Like the Hebrews, the Samaritans have a *separable* relative pronoun, viz. ⸱⸱⸱; its use, however, is generally superseded by the *prefix* ⸱, like the Chaldee ד from דִּי. It is common in number and gender; thus, · ⸱⸱⸱⸱⸱⸱ ⸱⸱⸱⸱⸱⸱⸱ *thy stranger, who is in thy cities,* Exod. xx. 10; ⸱⸱⸱⸱⸱⸱⸱·⸱⸱⸱⸱⸱⸱ *thy gods, which brought thee up,* Exod. xxxii. 4.

INTERROGATIVE PRONOUNS.

6. There are two forms of this pronoun; the first מִי,
Chald. מַן, which is used of persons, and equivalent to our
who?—the second מָה, Chald. מָא, used of things, and
like our *what?* Thus, ᛗᚾᚾ · מִי · ᚪᚾᚹ *whose daughter
are you?* and, ᛡᛦᛦᛗ · מִי *what is his name?* The neuter
form מָה, as it may be called, sometimes appears to lose its
sense when used with prefixes; thus, ᛡᛦᛦᛗ *like as.* There
is also another interrogative form לַמָּה, found in Gen.
xxxii. 29; as, ᛗᛦᛦᛩ · ᛇᚾᛦᚾ · לַמָּה *why seek for my name?*

Before proceeding to the Inseparable Pronouns, it must
be observed that, to express the words 'self,' 'the same,'
'the very one,' the Samaritans follow the Hebrews in
substituting עֶצֶם for its equivalent עֶצֶם, as in Gen. vii. 13,
ᛒᛦᛦ · ᛡᛦᛦᛗᚾ · עֶצֶם *in this very day.* Compare the Syriac
ܢܰܦ݂ܫܶܗ which is used in a similar manner; as, Rom. ix. 3,
ܐܶܢܳܐ ܢܰܦ݂ܫܝ *I myself.* So 1 Cor. vi. 7, ܢܰܦ݂ܫܟܽܘܢ *you your-
selves.*

It is probable that נַפְשׁ, synonymous with עֶצֶם, as well
as נֶפֶשׁ *the soul,* are used as reciprocals, in the sense of the
Latin 'seipsum.' This inference is justified by the numerous
examples found in the New Testament, in which it is so
employed by the Syrians.

The Samaritans apparently use לֵב *the heart,* recipro-
cally; as in Gen. xviii. 12, where we find · ᛗᚾᛦᛦ · ᛇᚾᛩᚾᛩᛩᛟ
ᛡᛩᛒᚹ *and Sarah laughed within her heart,* i. e. herself.

INSEPARABLE PRONOUNS.

7. These Pronouns, which may also be called *suffixes,*
from the peculiarity of their being joined to the end of

words with which they coalesce, include the Personal
Pronouns with a preposition, Reflexives, and Possessives.

They are contained in the following table:—

Person.	Singular.	Plural.
1. COM.	‏ℶℶ‎, ‏ℶ‎	‏ℶ‎, ‏ℶℶ‎
2. M.	‏ℶ‎, ‏ℶℶ‎	‏ℶℶℶℶ‎, ‏ℶℶℶℶ‎, ‏ℶℶℶℶ‎
2. F.	‏ℶℶℶ‎, ‏ℶℶ‎, ‏ℶ‎	‏ℶℶℶℶ‎, ‏ℶℶℶ‎, ‏ℶℶ‎, ‏ℶℶℶ‎
3. M.	‏ℶℶℶ‎, ‏ℶ‎, ‏ℶ‎	‏ℶℶℶ‎, ‏ℶℶ‎, ‏ℶℶℶ‎
3. F.	‏ℶℶ‎, ‏ℶ‎	‏ℶℶℶ‎, ‏ℶℶ‎, (‏ℶℶ‎)

These inseparables are not joined to nouns, verbs, and
particles *indiscriminately*; it will be proper therefore to
make a few remarks on their use.

With respect to the *first* person, it must be observed, that
the form ‏ℶ‎ of the singular is joined to nouns of both num-
bers; thus, from ‏ℶℶ‎ comes ‏ℶℶℶ‎ *my lord;* from ‏ℶℶℶ‎ *sons,*
we have ‏ℶℶℶℶ‎ *my sons,* which is contracted into ‏ℶℶℶ‎, as
in the Hebrew.

There are some instances in which ‏ℶ‎ is joined to verbs;
as, ‏ℶℶℶℶ‎ *he sent me,* Gen. xlv. 5, Exod. iii. 14.   This
is frequently the case when the letter immediately preceding
the *suffix* is essentially radical.

The second form, however, is that usually found with
verbs; as, ‏ℶℶℶℶℶℶ‎ *thou hast blessed me;* ‏ℶℶℶℶℶℶ‎ *he
shall see me,* etc.

Both forms of the *first* person plural are used with nouns
and verbs; instances of the first are, ‏ℶℶℶℶ‎ *our God;*
‏ℶℶℶℶℶ‎ *our sepulchres;* ‏ℶℶℶℶℶ‎ *our fathers.* Again,
‏ℶℶℶℶ‎ *he made us go up,* Exod. xxxii. 1; ‏ℶℶℶℶℶ‎ *thou*

hast led us out, Num. xxi. 5. Instances of the second form are, ⅃ᴧⅢ2ᴧ *our sister*, Gen. xxiv. 60; ⅃ᴧⅢ3ꓕ *he delivered us*, Exod. ii. 19.

8. Upon the suffix ⴑ of the *second* person, the following remarks may be made.

It is found with nouns of both numbers for the masculine gender; and, for the feminine gender, with nouns plural; as, ⴑꓕ2ᴧ *your God*; ⴑᴧᴧꓒꓔ · ⴑᴧꓒ *your son and your daughter*; ⴑᴧꓒ9ᴧ *your fathers*; ⴑⅢᴧⅢⴑ *your eyes*, etc. In Gen. xix. 12, Ⅲ is inserted before the terminal ⴑ; for, in speaking of Lot's daughters, we find ⴑⅢᴧꓒ9 *your daughters*. This insertion of Ⅲ must not be confounded with the feminine form ⴑⅢ, which is used with singular nouns; as, Gen. iii. 16, ⴑⅢꓒ9ꓕ *your husband*; ⴑⅢᴠᴧᴧꓸ *your seed*, Gen. xvi. 10.

The form ⴑ is also found with verbs; as, ⴑⴑⴑꓒᴧ *he loved thee*; ⴑᴧⴑⅢꓒᴧ *have I established thee*, Exod. ix. 16; ⴑꓒ2ᴧᴧ *I will send thee*, Gen. xxxii. 26. The terminal ⴑ⅃ with the *epenthetic* ⅃ is usually found with the future tense; as, ⴑ⅃ꓒ9ᴠᴧ *I will make thee*, Gen. xii. 2; ⴑ⅃ᴧꓸᴠᴧ *I will restore thee*, Gen. xxviii. 15, etc.

The Ⅲ of the feminine form ⴑⅢ is usually omitted when joined with a particle; as, ⴑ2 *to thee*, Gen. xx. 16; ⴑ⅃ⴑ *from thee*, Gen. xxx. 2; ⴑⅢ2 is found in Exod. ii. 7.

The first form ⅃ꓕⴑ of the *second* person *plural* masculine is found with nouns and verbs; but with the latter it is generally not suffixed immediately, but with the interposition of the characteristic of the accusative case; as, ⅃ꓕⴑꓕ2ᴧ *your God*; ⅃ꓕⴑᴧꓕ9ᴧ *your fathers*; ⅃ꓕⴑᴧⅢ · ᴠᴧꓸᴠⅢꓔ *and will lead you*, Gen. xlviii. 21. It is also found with particles; as, ⅃ꓕⴑ2 *to you*, ⅃ꓕⴑⴑᴠ *with you*, etc., though

in this case the second form י־ֿצֶֿ is usually employed; as,
י־ֿצֶֿֿ *from you*, Deut. ii. 4, etc.

The latter form is not only found with the particles, but
also with nouns; as, יֿצֶֿֿ . 2∇ . יֿצֶֿֿ . 2∇ *in your
heart and in your soul*, Deut. xi. 18.

The last form in both genders, viz. יֿצֶֿ, is a verbal
suffix, and is formed by means of the *epenthetic* נ, from
יֿצֶ, like סֿ from ס.

The first two forms of the feminine plural are joined to
nouns; as, יֿצֶֿֿ *your soul*; sometimes by the insertion
of ־, as in the case of the masculine suffixes; thus, יֿצֶֿ֗
your father, Gen. xxxi. 5. The other forms of the feminine
are found with verbs.

9. The form ־ of the *third* person *singular* is found
with nouns of both numbers, also with verbs; as, ־ֿֿ
his head; ־ֿֿ *her seed*; ־ֿֿ *he set him*, Gen. xlvii. 7;
־ֿֿ *I drew him forth*, Exod. ii. 10. In the masculine
gender, ־ is sometimes *suffixed* by the interposition of ן;
as, ־ֿֿ *his father-in-law*, Exod. iii. 1; ־ֿֿ *he
shewed him*, Exod. xv. 25. The ן was probably added to
mark distinctly the difference between the word and its
suffix. Compare remarks on verbs, § 7.

The second form ־ of the masculine gender, is used with
plural nouns, as, ־ֿֿ *his eyes*; ־ֿֿ *his sons*, Gen.
ix. 1; Chald. בְּנוֹהִי, Syriac ﮐﻮ̈ﻫ , etc.

This terminal is found also with singular nouns and
particles, in which case נ is inserted before the suffix; as,
־ֿֿ *his father*, Gen. xlvi. 1, xlvii. 11; ־ֿֿ *his brother*,
Exod. xvi. 15; ־ֿֿ *upon him*, etc.

The suffix ־נ of common gender, formed by the *epen-
thetic* Nun from ־, is used with verbs; as, ־ֿֿ *I will*

destroy him, Exod. xxxii. 33; יִשׂנְאֶהָ *shall hate her*. Deut. xxii. 13. It must be observed that it is mostly employed with the *future* tense, and, comparatively speaking, is very seldom found with the preterite; as, יְשִׂמֵהוּ *he placed him*, Deut. xxxii. 10.

The first two forms of the *plural* number *masculine* are joined with nouns of the singular number, the second being that which is usually employed; as, יָדָם *their hand*, Gen. xxxvii. 22; עַל שְׂמֹאלָם *on their left hand*, Exod. xiv. 22. Also with nouns of the plural number; as, אֲבוֹתָם *their fathers*, Exod. xii. 40; מִשְׁפְּחֹתָם, Gen. xii. 5.

The third form, מוֹ, is masculine, and is only employed with verbs; as, אֲבָרֲכֵמוֹ *I will bless them*, Num. vi. 27; יַכּוּם וַיַּכְּתוּם *they struck them and bruised them*, Num. xiv. 45. This suffix is not, however, used exclusively, since the simple form מוֹ occurs; as, קְטָלָמוֹ *he slew them*, Gen. xiv. 16; פִּפְקָמוֹ, Num. xvi. 39. Vide Deut. ix. 17.

The *feminine* forms of this person, viz. אֶתְהֶן and הֶן, are used with nouns of both numbers; as, בְּשׁוּרַתְהֶן *their judgment*, Num. xxvii. 5; אֲבִיהֶן *their father*, Num. xxvii. 7, etc.

The last form, נוּ of the feminine gender, may be joined to verbs, but very seldom occurs. The student must be careful to distinguish it from the same form, which is used for the first person plural.

These pronouns, it will be observed, serve for the Personal Pronouns in the oblique cases, for the Possessives, and Reciprocals.

10. The relative pronoun is usually expressed by the *prefix* שֶׁ, which is employed like the Chaldee דְּ.

ON THE MODE OF SUFFIXING.

11. In adding the inseparables to nouns of the absolute state, the አ characteristic of the feminine is changed into ኣ; as, አመት *a handmaid*, አመትየ *my handmaid*, Gen. xvi. 2. If the noun be plural, the terminal ው or ይ of the plural *formative* is omitted, and the suffix added to the remaining part; as, from ውሉድ *sons*, comes ውሉዱ *his sons*, etc.

But if the noun be in the emphatic state, the አ is wholly omitted, and the suffix takes its place; as, ነፍስ *the soul*, ነፍስየ *my soul*; ብእሲት *the wife*, ብእሲትከ *thy wife*; አበው *fathers*, አበዊነ *our fathers*.

12. There are three nouns which deserve especial consideration; these are, አብ *a father*; እኍ *a brother*; ሐም *a father-in-law*. These nouns are connected with their suffixes by inserting ኡ, like the Chaldee and Syriac; or ሀ, like the Hebrew.

The following are examples of this peculiarity :—

Examples of አብ; as, አቡየ, አቡከ, አቡሆሙ, etc., with ኡ; ሀ; አቡሁ, አቡሆሙ, አቡሆን, with ሀ.

Examples of እኍ; as, እኁየ, እኁከ, እኁሆሙ, etc., with ኡ; and እኁሁ, እኁሆሙ, etc., with ሀ.

Examples of ሐም are rare; as, ሐምዋ, Exod. xviii. 1; ሐምዋሁ, Gen. xxxviii. 13. Also with ሀ in Gen. xxxviii. 25; as, ሐምዋሃ *her father-in-law*.

This is not, however, the case with the suffix of the first person; for in Gen. xx. 12, we find አበየ ' *daughter of my father*; and in Gen. iv. 9, ዘእኁየ ' እኍየ ' ዐቃቢ *am I my brother's keeper?* In both these instances, however, the nouns are in 'regimen,' which may probably account for the deviation from the general rule.

13. The suffixes are usually added to verbs without changing any letter; as, ℿ𐐿𐐾𐐿𐐾 *he led me*, Gen. xxiv. 27; 𐐿𐐾P𐐾𐐿𐐾 *they made thee go up*, Exod. xxxii. 4, etc.

Quiescents of the third radical in 𐐾 or 𐐿 sometimes vary from this rule. These letters may be changed into 𐐾; as, 𐐿𐐾𐐿𐐿𐐿 *he numbered them*, Num. i. 19; 𐐿𐐾𐐿ℿ𐐿𐐿 *he delivered us*, Exod. ii. 19; 𐐿𐐿𐐿𐐿𐐿 *he overlaid them*, Exod. xxxvi. 36. They are also sometimes omitted; as, ℿ𐐿𐐿𐐿ℿ *he shall see me*, Exod. xxxiii. 20.

14. The *epenthetic* 𐐿 between the verb and its suffix is so often used by the Samaritans, that, by coalescing with the *suffixes* themselves, an entirely new series would seem to have arisen. See the table, p. 72.

15. The *interposition* of 𐐾 which sometimes occurs may be accounted for by supposing it to be a contraction of the case-mark 𐐾ℿ; thus, 𐐿𐐾𐐿𐐿𐐿P, Deut. iii. 3, is the same as 𐐿𐐾ℿ · 𐐿𐐿𐐿P; similarly, 𐐿𐐿𐐾𐐿𐐿𐐿 for 𐐿𐐿𐐾ℿ · 𐐿𐐿𐐿 *they saw them*. In fact, the pronominal suffixes, especially 𐐿𐐿𐐿 and 𐐿𐐿, are frequently found separated from the verb by 𐐾ℿ; as, 𐐿𐐿𐐿𐐾ℿ · 𐐿𐐿𐐿ℿ *he will bless you*, Deut. i. 11; 𐐿𐐿𐐾ℿ · 𐐿𐐿𐐿 *he blessed them*, Exod. xxxix. 43.

16. There are cases in which the methods employed by the Hebrews in suffixing the particles have also been adopted by the Samaritans; thus, 𐐿ℿ𐐾𐐿𐐿𐐿, Gen. xix. 16, 30; instead of which 𐐿𐐾𐐾𐐿𐐿, Gen. xxxvi. 6, and 𐐿𐐾𐐿𐐿𐐿 Num. xxxvi. 2, are more usually employed. Such instances of Hebrew usage are perhaps due to the carelessness of the copyists, who from their acquaintance with that language, may have foisted in forms which are undoubtedly opposed to Samaritan usage.

ADVERB.

17. The adverbs, as well as the prepositions and conjunctions, may perhaps be considered as having been originally substantives in the constructive state. Some of them consist of *radical* letters alone; as, ⅃∇∇ *suddenly*; 2ᗺᏢ *against*; ᗺᎢᏢ *before*. Others are formed with *serviles*; as, ⋏∇ᗱᛉ *little*, or *too little*; 2ᛉᎢᏩ2 *in order that*, etc. It is scarcely worth while, in a rudimentary work like the present, to discuss the senses of the substantives from which these particles are derived. The syntax of the adverb will be found in the Chapter on that subject.

A list of adverbs is subjoined, slightly differing from that given by Cellarius, which will be found exceedingly useful for reference.

ᏩᛉᏱ where

ᛉᏩᏱ / ᛉᏩᏱᏱ } hitherto (*a*)

ᏱᛉᏱ / ᏩᏱᛉᏱ } so, also

ᏩᛉᏱ verily

2Ᏹ not; *prohibitive*

ᏩᏱ if, since, where; Heb. אִם

Ꮹ2ᏱᏱᏩ before that

ᏩᛉᏱ so, just as

ᏩᏱ why, because

ᏱᏩ *for* ᏱᏱ behold

ᏱᛉᏱ here, hither

ᎢᏩᏩ2Ᏹ however

ᎢᏩ2Ᏻ nay

ᏩᏱ behold, lo!

ᎢᏩᏱᏱ moreover

ᏱᏔᏔ then; *also* ᏱᏔᏔ

Ꮹᛉ when, since

ᏱᏩᛉ already

⋏Ᏹᛉ like as, Lev. xix. 34.

Ᏹᛉᛉ like as

Ꮹᛉ so, also

Ᏹ2 not

ᏱᏩ oh that, perchance

ᏩᏱ2 / ᏩᏱᏱ2 } only

ᏱᎢ2 not, nothing

Ᏹᛉ2 wherefore (*β*)

ﰴﰴﰴ in vain, gratis | ﰴﰴﰴ hitherto, moreover
ﰴﰴ since | ﰴﰴﰴ hitherto, more
ﰴﰴ how | ﰴﰴﰴ suddenly
ﰴﰴﰴ above | ﰴﰴﰴﰴ little, too little
ﰴﰴﰴﰴ whence (β) | ﰴﰴ much, exceedingly
ﰴﰴ } now | ﰴﰴﰴ and ﰴﰴﰴ now (γ)
ﰴﰴ | ﰴﰴﰴﰴ *same as* ﰴﰴ
ﰴﰴﰴ } as far as | ﰴﰴﰴ there
ﰴﰴ |

The adverb marked (*a*) is generally used of the *continuation* of time. The final ﰴ is omitted with a suffix; as, ﰴﰴﰴﰴ, Exod. ix. 17.

Those marked (β) are interrogative adverbs. The former is from ﰴﰴ and ﰴ; Greek διότι. The latter is a compound of ﰴﰴ and ﰴﰴ, that is *from where;* Latin *unde;* Greek, πόθεν.

The adverb marked (γ) is the Hebrew נָא; it is properly an imperative mood; its plural, ﰴﰴﰴ, is found in Gen. xlv. 4, but the singular form, ﰴﰴﰴ, may be used in a plural sense; as in Exod. xii. 3.

The student is recommended to get this table of adverbs by heart; inasmuch as frequent recurrence to the Lexicon, in the present state of Samaritan lexicography, is not only tedious, but requires more than ordinary skill and perseverance to render it practically useful.

PREPOSITION.

18. The Prepositions may be divided into two classes, like the Pronouns, viz. Separables and Inseparables or Prefixes. As regards the former class, it is sufficient to

observe that they are generally employed as in the other Shemitic languages.

The following Table of them, formed from that of Cellarius, will be read advantageously, inasmuch as it contains those which are mostly in use:

Preposition	Meaning	Preposition	Meaning
ܠ	at, to	ܒܐܕ / ܒܬܪ	at, to
ܠܘܬ	at, to, near	ܐܦܝܪܬܬ	same as ܐܝܪܬܬ
ܐܝܪܬܬ	on account of	ܬܚܝܬ	below, beneath
ܒܝܢܬ	between	ܣܛܪ	without, from (γ)
ܒܪܨܐ	beside, except	ܒܓܘܕܬܬ	within
ܒܬܪ	after, behind	ܡܢ	from, before
ܡܛܠ	on account of (a)	ܐܕܡܐ	as far as
ܒܣܬܪ	behind, after	ܥܠ	upon (δ)
ܐܬܚܠܦ	for, in the place of	ܥܡ	with, together with
ܠܘܩܒܠ	over against; *also with prefix* ܒ.	ܩܒܠ	against, afar; *with prefix* ܒ, *according to, nigh to*
ܬܚܝܬ	under, below; *with prefix* ܡ	ܩܕܡ / ܩܡ	before, in the presence of;
ܒܓܘ / ܓܘܐ *also* ܓܘܕ	within		*also with the prefixes* ܒ, ܡ
ܠܒܪ	beyond, afar (β)		

The preposition marked (*a*) is accompanied by ܥܠ, Gen. xx. 3; it is like the Hebrew עַל.

That marked (β) is read, in some cases, with ܡ prefixed.

The preposition (γ) is formed by means of a double prefix.

(δ) also is formed in a similar manner to (γ); thus, ܡܥܠ is a *pleonasm*, with the same force as ܥܠ.

The pronominal suffixes are added to these prepositions in the same way they are added to nouns; thus, ܥܡܗ *with me*; ܡܢܟ *from thee*; ܒܬܪܗܘܢ *after them*, etc.

19. Some of these prepositions, as in the Hebrew, insert ﬨ between themselves and the suffix; as, ﬡﬨﬡﬡ *upon him;* ﬡﬡﬨﬡﬡ *upon us;* ﬡﬨﬡﬡﬡ *in thy presence;* ﬡﬨﬡﬡﬡ *before them,* etc.

The two prepositions ﬡﬨﬡ and ﬡﬨﬡ, which latter is used for the Hebrew אֶל, are found with and without the ﬨ inserted; as ﬡﬨﬡ *between thee;* ﬡﬡﬨﬡﬡ *between you;* ﬡﬡﬨﬡﬡ *to you;* ﬡﬡﬨﬡﬡﬡ *to them,* etc.

Generally speaking, the others adopt the common rule, though there are many exceptions.

20. The preposition ﬡﬡ not only assumes ﬨ, but, in addition to it, ﬡ; as, Gen. xxxviii. 13, xlv. 1, ﬡﬨﬡﬡﬡ; in the latter place, however, the ﬡ is marked by a small horizontal stroke, signifying that the letter was inadvertently inserted.

For further information respecting the construction of the Prepositions, see the Syntax.

INSEPARABLE PREPOSITIONS.

21. These consist of single letters, and are joined to nouns, to verbs in the infinitive, and to particles, by *prefixing* them: from which circumstance the name sometimes given to them is derived.

These prepositions are ﬡ, ﬡ, ﬡ, ﬡ, corresponding exactly to the same *prefixes* in Hebrew. It will be observed that the complete forms ﬡﬡ and ﬡﬡﬡ are generally used with the *suffixes.*

The following examples will shew how these prepositions are connected with the *suffixes:* ﬡﬡﬡﬡﬡ *in you;* ﬡﬨﬡﬡ *in them;* ﬡﬡ *to him;* ﬡﬡﬡ *to us,* etc.; ﬡﬡﬡ *from thee,* Gen.

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xxx. 2; ᛯᚱᛊᛗ *like as thee*, Deut. xviii. 18. For further information, see the Syntax.

CONJUNCTIONS.

22. The following list is from that given by Cellarius:

ᛗᚷ or, either	ᛊᛉᛌ } *lest* (a)
ᚷᛊᛌ but	ᛊᛉᛌᛊ }
ᛌᛊᛌ unless	ᛉᛊ *same as* ᚷᛉᛊ
ᚷᛗᛉᛊ if not, unless	ᚷᛉᛊ because, for (β)
ᛗᚷ if	ᛌᛊ because, if, that
ᛉᚷ also, moreover	ᛊᛗ because
ᛉᛗᛊᚷ in order that; *also*	ᛗᛊᛗ because; *also with the*
ᛗᛗᚷ but [*with prefix* ᛉ	*prefix* ᚷ
ᛌᛗᚷ but, only; lest	ᛊᛗ *same as* ᛗᚷ
(Gen. iii. 3.)	

The conjunction marked (a) is read with ᛊᛌ; as, · ᛊᛌ ᛊᛉᛌ *so as not*. That marked (β) is found with ᚷᛉ in the sense of *that not;* and with ᛗᚷ in the sense of *but that.*

The prefix ᛌ *and*, is also a conjunction; it is not *conversive*, as in Hebrew.

GENERAL REMARKS ON THE PARTICLES.

23. We must not omit to mention here the *prefix* ᚷ, which is rarely used in the Samaritan with the force of the Greek article, like the corresponding Hebrew *prefix* ה, except in some nouns purely Hebrew; as, ᛗᛗᚷᛉᚷ *the God;* ᛗᛊᛊᚷ *the man*. It is also employed with the pronouns; as, ᚷᛊᛊᚷ *he;* ᚷᛗᛊᛊᚷ *she;* ᛌᛊᚷ and ᛊᛊᚷ for ᛌᛊ and ᛊᛊ respectively; ᛌᛗᛉᚷ *these*, ᛌᛊᛌᚷ *they*, etc.

The following are instances of its use with the participles;

ⵀⵏⵅⵣ ὁ ἐρχόμενος, Exod. xiv. 19; ⵒⵜⵑⵤⵣ ὁ ἀναγαγὼν, Levit. xi. 45; ⵍⵡⵟⵣ ὁ κατοικῶν, Deut. i. 44.

24. The use of ⵣ, as explained in the previous article, must be carefully distinguished from that in which it is interrogative; as, ⵣⵑⵏ·ⵀⵟⵏ·ⵍⵟⵡⵑⵣ *am I my brother's keeper?* Gen. iv. 9; so in Gen. xlv. 3, ⵜⵀⵟⵒ·ⵀⵑⵏ·ⵍⵟⵡⵣ *is my father yet alive?* etc. In Deut. xxxii. 6, ⵏ is put for ⵣ; as, ⵜⵀⵑⵏ·ⵏⵟⵣ·ⵏⵀⵎⵑⵏ *is not he thy father?*

25. The Samaritans do not appear to employ ⵣ as a *suffix* like ⵀ of the Hebrews, expressive of *motion* or *rest*. For though ⵣⵗⵍⵏ is sometimes found without the preposition ⵎ, ⵣ can scarcely be held to supply its place; because instances occur of ⵗⵍⵏ without ⵣ, as in Gen. xii. 5, where ellipses of the preposition ⵎ are manifest.

ON THE PERMUTATION OF LETTERS.

26. No letters in the Samaritan language undergo such various permutations as those which are usually, though improperly, called gutturals; viz. ⵗ, ⵟ, ⵣ, ⵏ. The letter ⵗ is very frequently written for ⵟ; as, ⵣⵗⵍⵟⵏ for ⵣⵟⵟⵟⵏ; ⵣⵑⵗⵗ for ⵣⵑⵗⵟ; ⵎⵑⵗ for ⵎⵑⵟ, etc.

This letter is also found written for ⵏ; as, ⵜⵜⵗ *if,* for ⵜⵜⵏ; ⵜⵀⵍⵗⵀⵑⵑⵗ for ⵜⵀⵍⵗⵀⵑⵑⵏ. So ⵣⵜⵜⵗ for ⵣⵜⵜⵏ *a mother;* ⵎⵗⵜ for ⵎⵏⵜ, etc. On the other hand, ⵏ is found for ⵗ; as, ⵒⵍⵏ for ⵒⵍⵗ, etc. The guttural ⵟ is found for ⵗ; as, ⵟⵍⵏ for ⵗⵍⵏ. Also for ⵏ; as, ⵣⵏⵜⵜⵟ for ⵣⵏⵜⵜⵏ.

The guttural ⵣ is found for ⵗ; as, ⵣⵑⵏ for ⵗⵑⵏ. Also for ⵏ; as, ⵎⵑⵟⵣ for ⵎⵑⵟⵏ.

The above are only a few examples of such permutations; numerous others could be produced, but may be safely left

to the student's own observations. Such variations are not easily to be accounted for, except on the principle that "letters of the same organ may be interchanged promiscuously."

27. Other letters are found interchanged, besides the gutturals; as, ᑫ for ⅄ in ᙏᎽᙿ, instead of the Hebrew חָוָה *he shewed;* ᙿᎽ for ⅄Ꮍ, etc. Also ᖘ for ᙏ; as, ᙏᖘᎲᙿ for ᙏᙏᎲᙿ, Gen. xxv. 32.

Similarly, ᚃ is found for ᚄ, and ᙿ for ᖘ. Various others are given by Morinus. These are sufficient, however, for our purpose.

28. Besides interchanging letters, the Samaritan, like most other languages, is affected by those changes known as *metathesis* and *aphæresis.* Thus, ᙏᚃᙿ for ᙏᙿᚃ; ᙆᙿᙏᙿᖘ for ᙿᙏᙆᙿᙏᖘ. So ᙿᚃ for ᚃᙿ; ᙿᖘᙿ for ᖘᙿᙿ, etc. Instances of *aphæresis* are ᙆᙏᖘ for the complete form ᙆᖘᙆ; ᙏᙿ for ᙏᙿᙏᙏ; ᙿᙿ for ᙿᙿᙿᚃ, etc.

29. Before concluding, we shall give a few examples of *crasis;* thus, ᙿᚃᙿ · ᚃᙿᙿ *behold I*, becomes, Gen. xxii. 11, ᙿᚃᚃᙿᙿᙿ; similarly, ᙿᚃᙿᚃᙿᙿᙿ *behold ye*, Deut. i. 10. This change especially takes place with the particle ᚃᙆ and verbs; as, ᙆᚃᙿᙿᚃᙆ, Deut. iii. 26; ᙿᙿᙆᙆᙿᙆᚃᙆ, Gen. xxxvii. 22, etc. I confess, however, I have some doubt as to the legitimacy of the *crasis* in the latter case.

SYNTAX.

CHAPTER V.

ON THE NOUNS.

1. One substantive depending on another is frequently used by the Samaritans instead of an adjective; thus, ᚱᚢᚱ · ᚱᚻᚱ · ᚳᚢᚱ · ᚱᚳ · ᚱᚻᚱᚷᚱ and *his mother took for him an ark of bulrushes*, Exod. ii. 3; · ᚱᚢᚻᚳᚢᚢᚱ · ᚳᚢᚢᚱ · ᚱᚻᚳ ᚳᚢᚱᚷᚷ·ᚳᚢᚢᚱ · ᚱᚻᚳ and *the clothes of service and the garments of holiness*, Exod. xxxi. 10; ᚳᚢᚱᚷ · ᚳᚢᚱᚷᚷ *sacrifices of righteousness*, Deut. xxxiii. 19.

2. A substantive is frequently used, as in the first section, instead of an adjective, to denote the materials of which anything is composed; as, Exod. xxviii. 17, ᚷᚱᚱ·ᚱᚳᚢᚷᚳᚢᚢᚱ *rows of stone*. In this place we may notice the phrase ᚢᚳᚢᚳᚳᚳ · ᚢᚳᚳᚳᚢᚢ · ᚢᚳᚳᚱᚷᚱ, Gen. xli. 1, signifying *two years of days*, or *two full years*, as it is rendered in our version; it must be observed that the governing noun is in the absolute state, and not in the constructive, as is generally the case; the nouns *governing* and *governed* must therefore be considered in *apposition*, the former expressing the whole, the latter parts thereof.

3. The cardinal numerals from three to ten inclusive interchange their genders, as in the Hebrew, inasmuch as feminine forms are joined with masculine nouns, and *vice versâ*; thus,

ᚥᚦᚲᚫᚥᚥ·ᚦᚦᚫᚠᚨᚫ *two years*, Gen. xlv. 6; ᚴᚩᚩᚵ·ᚴᚥᚥᚲᚦ *one day*, Gen. i. 5, etc., are *concordant;* but ᚦᚦᚫᚦ·ᚴᚫᚥᚴᚫ *three sons*, Gen. vi. 10; ᚴᚥᚨᚨᚫ·ᚦᚦᚫᚦᚥᚴᚥ *four kings*, Gen. xiv. 9; ᚥᚦᚲᚫᚥᚥ·ᚥᚥᚥᚥᚩᚫ *five years*, Gen. xlv. 11; ·ᚥᚨᚥ ᚦᚫᚴᚩᚨᚦ *seven kine*, Gen. xli. 18; ᚴᚥᚥᚫ·ᚥᚦᚫᚩᚦ *nine bullocks*, Num. xxix. 26; ᚦᚦᚫᚫ·ᚩᚥᚨᚥ *ten she-asses*, Gen. xlv. 23, are all *discordant* in gender, and in *number* also; the singular numeral being added to a plural noun.

It will appear by the subjoined examples that the cardinals are used in the constructive as well as in the absolute state; as, ᚴᚦᚲᚥᚦ·ᚦᚫᚨᚦᚨ *two of his wives*, Gen. xxxii. 22; ᚴᚦᚦᚩᚴᚫ·ᚫᚦᚥᚥᚫ *eight of oxen*, Num. vii. 8; ᚴᚦᚦᚲᚲᚥᚥᚥ·ᚫᚩᚩᚥᚨᚥ *ten of sayings* or *commandments*, Deut. iv. 13, etc.

4. The cardinal numerals *usually* precede their nouns, as our examples will shew; this is, however, by no means always the case, as they sometimes follow; in which situation ᚴᚩᚧ *one* is always found.

5. Those numerals which are multiples of ten are joined to singular and plural nouns; ᚥᚦᚲᚲᚥᚥᚨ·ᚥᚦᚫᚫᚥᚫᚦᚫ *thirty camels*, Gen. xxxii. 15; ᚦᚨᚥ·ᚥᚦᚫᚩᚥᚥᚨ *twenty silver pieces*, Gen. xxxvii. 28; ᚴᚫᚥᚥ·ᚥᚦᚫᚦᚫᚦᚫ *thirty years*, Num. iv. 3.

6. The *composite* numerals from ten to one hundred are usually so arranged that the less precedes the greater; as, Gen. xxxii. 22, ᚩᚨᚥ·ᚴᚩᚩᚧ *eleven;* ᚩᚨᚥ·ᚥᚨᚨᚥᚫ *fourteen*, Num. xxix. 20, etc. The *composite* numerals beyond one hundred are free from this restriction, and can either follow or precede; ᚦᚫᚩᚥᚥ·ᚫᚦᚫᚩᚦ·ᚩᚨᚥ·ᚴᚦᚥᚥᚫ *three hundred and eighteen*, Gen. xiv. 14; ᚥᚦᚫᚩᚨᚨᚥᚩ·ᚴᚫᚥᚥ *one hundred and twenty*, Deut. xxxiv. 7.

7. The ordinal numerals do not exceed ten in number;

for beyond that number, their place is supplied by the cardinals; as, ᛒᛗᛝᚢᚿᛚᚷᛚᚷ · ᛚᛘᚢ in the fortieth year, Num. xxxiii. 38.

8. The noun substantive is frequently doubled, so as to convey the idea of a whole, comprehending a series of individuals of the same kind; thus, in Lev. xxiv. 15, · ᛘᛚᛉ ᛉᛈᛉᛉ · ᛉᛉᛈᛟᛗ · ᛚᛉ · ᛘᛚᛉ whosoever curseth his God; that is, every man, without exception.

This repetition of the substantive frequently implies multitude; as, in Gen. xiv. 10, ᛚᛉᚢᛗᚢ · ᛚᛝᛗᚢ · ᛚᛝᛗᚢ many slime-pits; or, as it is rendered in our authorised version, " full of slime-pits."

The repetition in Gen. xxxii. 16, has a distributive sense; ᛝᛠᚢ · ᛝᛠᚢ · ᛉᛗᛠᛝᚢ · ᛠᛉᚷ · ᛝᛉᛗᛉ and he delivered them into the hand of his servants, drove by drove.

This repetition expresses duality and diversity in Deut. xxv. 13, ᛚᛝᛉᛉ · ᛚᛝᛉᛉ two different stones, or two stones of different weight.

9. It has been previously said that one noun dependent on another is frequently used instead of an adjective; there are cases in which the governing noun has the force of an adjective; as, ᛝᛉᛚᛉ · ᛒᛗᚷᚢ · ᛉᛚᛈᛉᛞᚢ · ᛉᛚᛉᛚᚷᛗᛉᛚᛉ · ᛉᛝᛉᛉᛉ and as for the flower of his captains he hath drowned it in the Red sea, Exod. xv. 4, rendered "chosen captains" in our version.

The construction just explained is that always followed by ᚶᛁ, the signification of which, since it is properly a substantive, is ' the whole'; as, ᛝᛗᛉᚷ · ᚶᛁᛒ more than all his children, Gen. xxxvii. 3, properly, the whole of his children; ᛗᛚᚷᛉᛚᛉᛚᚶᛁ we all are sons, Gen. xlii. 11; ᛗᛝᛉᚢᚶᛁ all of my goodness, Exod. xxxiii. 19; ᛒᛉᚷᛗᚷᚢ · ᚶᛁ all thy work, Deut. v. 13. In the two last examples the con-

struction may be inferred from the former ones, where a discrepancy of number exists between ⵍⵙ and the governed noun.

10. By joining a noun with itself in the plural number, a superlative sense is frequently conveyed; as, ⵡⵙⵒ · ⵎⵙⵒ *holy of holies*, Exod. xxvi. 33; ⵡⵡⵡ · ⵡⵡⵡ *servant of servants*, Gen. ix. 25; ⵡⵣⵍⵥ · ⵣⵍⵥ *God of gods*, Deut. x. 17.

11. The governed noun of two nouns in *regimen* may have either a *subjective* or *objective* sense; thus, · ⵝⵣⵥⵍⵥ ⵙⵝⵥ may be either *the injury* inflicted *on Sodom*, or, *the injury* inflicted *by Sodom* on others. In Gen. xviii. 20, ⵙⵝⵥ · ⵝⵖⵙⵎ *the cry about Sodom*, the relation is objective. In Gen. i. 26, ⵣⵙⵎ · ⵝⵎⵣⵣⵣ *the fishes of the sea*, the relation is subjective. ⵣⵎⵍⵖ · ⵎⵝⵣⵥⵍⵥ *my wrong* be *upon thee*, Gen. xvi. 5; here the suffixed pronoun is objective. ⵣⵝⵎⵎⵖ · ⵎⵙⵣⵎ *the days of his mourning*, Gen. l. 4; here it may be subjective or objective,—in the former case referring to Joseph, and in the latter to Israel. The reader who has an acquaintance with Latin and Greek, will immediately see that the Samaritan usage here precisely accords with that of the genitive, objective, and subjective in those languages.

12. When one noun depending on another is used for an adjective, the suffixed pronoun, if there be any, is sometimes added to the governing, at other times to the governed noun; thus, in Lev. xx. 3, ⵎⵙⵒ · ⵙⵙⵎ *the name of my holiness*, instead of ⵙⵒ · ⵎⵣⵙ *my name of holiness*, or, *my holy name*, as it is usually rendered; ⵎⵙⵒ · ⵝⵣⵖ *the mountain of my holiness*, instead of ⵙⵒ · ⵎⵝⵣⵖ *my mountain of holiness*, or, *my holy mountain*, etc.

13. The adjective, when qualifying a substantive, is

usually put after it; as, ⵉⴹⴹⴹⵇⵇⵇⵏ·ⵉⴹⴹⵇⵗⵣⵗⵤⵝ·ⵉⵇⵗ·ⵗⵉⵉ two *great luminaries*, Gen. i. 16.   When, however, the adjective is used predicatively, it precedes the substantive; as, ·ⵇⵇ ⵉⵉⵇⵗⵝ *great is my punishment*, Gen. iv. 13, ⵣ22ⵤⵤⵤ·ⵇⵝ·ⵗ2 *the thing is not good*, Exod. xviii. 17.

14. The Hebrews and Samaritans sometimes use a substantive accompanied by a preposition with the same force as an adjective; thus, Exod. i. 14, ⵝⵇⵇⵇ·ⵣⵗⵉⵉⵇⵝ *work in the field*, i. e. ' field-work.'

15. The subject of a simple proposition in the plural number is sometimes accompanied by a predicate in the singular, the effect of which is to add a *distributive* force; as, ⵤⵉⵉⵇⵇ·ⵤⵉⵉⵤⵤⵇⵇⵤⵣ·ⵝⵉⵉⵝⵝ2·ⵤⵉⵉⵝⵝ2 *cursed be each one that curseth thee, and blessed be each one that blesseth thee*, Gen. xxvii. 29; ⵤⵉⵉⵣⵝⵝ·ⵉⵗⵗⵝ·ⵉⵝⵝⵇ *a pastor of sheep* is each of *thy servants*, Gen. xlvii. 3.   Similar constructions are observed in the classic authors; as, Catull. c. 107, 'insperanti nobis;' Tibull. lib. 3, in last elegy, ' nobis merenti,' etc.

With ⵉⵉⵝⵝⵇ, which is supposed to be of the singular number, compare רֹעִי, Zech. xi. 17.

16. The peculiar construction of the noun אֱלֹהִים with a plural verb, among the Hebrews, does not appear to have been adopted by the Samaritans in the corresponding word ⵤⵉⵉⵣ2ⵗ; for, in Gen. xx. 13, where the Hebrew plural הִתְעוּ is used, the corresponding Samaritan is ⵉⵉⵗⵉⵉ·ⵣⵝⵝⵉ ⵤⵉⵉⵣ2ⵗ, *God caused me to wander;* ·ⵉⵉ2ⵉⵗⵗ·ⵉⵤⵤⵗ·ⵗ2ⵣ ⵤⵉⵉⵣ2ⵗⵣ·ⵣ2 *because there God appeared unto him*, Gen. xxxv. 7.

17. Nouns collective, though in the singular number, are capable of being construed with a plural verb; as, ·2ⵤ ⵣ2ⵗⵝ·ⵣⵗⵝⵇⵗ *the whole of the earth came*, Gen. xli. 57;

ᛋᐯᐯᐓ · ᚾᗰᐱ · ᛪᐯ�“ᗰᚾᗰ *the house of Pharaoh heard*, Gen.
xlv. 2 ; similarly, ᛋᗰᛋᐯ · 2ᛂ · ᛋᛪᚾᗰᗰᐱᛪ *and the whole of
the people shall say*, Deut. xxvii. 26.

These nouns may have also a plural pronoun referring to
them; as, ᛋᛪᐯᗺ2ᚾᛪ·ᛋᛋᛏ2·ᚾᗰᚾ2·ᐯᗰᚾᗺᗺᗰᛏᗰᐱ·ᗰᚾᛋᚾ·ᗰᐱᛪᐱ
ᛋᛪᚾᗰ *a stranger shall thy seed be in a land not their own,
and it shall afflict them*, Gen. xv. 13 ; · ᚾᛋᛚᗰᛂ · ᚾ2ᛏ
ᗰᗰᚾᛚᗰᗺᐱᛂ · ᛋᛪ2ᛋᛂ *because the congregation, the whole of
them, are holy*, Num. xvi. 3.

18. On the other hand, a plural noun is found with a
singular verb; as, ᛋᗰᚾᛋᗰᛋᛏ · ᗰᛏᗰᗰ *let there be lights*, Gen.
i. 14 ; ᛋᛋᐱ · ᛋ2ᗰᚾᚾ *daughters were born*, Gen. vi. 1 ;
ᛋᗰᗰᗰ · ᐱᗰᚾᛚᛋ · ᗰᚾᗰᗰ · ᚾᛋᛋᐱᚾ *many troubles have befallen
me*, Deut. xxxi. 21.

19. An adjective of the masculine is sometimes added to
a substantive of the feminine; as, ᛋᗰᚾᛋᗰᗰᛏᛋᛋ · ᛪᚾᚾᚾᗺᐱ *beau-
tiful daughters*, Gen. vi. 2. So, in Gen. xli. 19, · ᛋᚾᛪᛋᗺᐱ
ᗰᐱᛂ2ᛏ · ᛋᗰᗰᗺᚾᛪᐯ, *other kine were ascending*, etc.

20. In a simple proposition, the subject accompanied by
a dependent noun generally agrees in gender with the
predicate; it appears, however, that the predicate may
agree with the governed noun; as, · ᛋᚾᛂ · ᛪᐯᗺᗰ · ᗰᚾᚾᚾᛚᛂᛪᐱ
ᛚᛋᚾᛂᐱ · ᗰᛏᛪᚾ *and the plague of leprosy, if it shall be in a man*,
Lev. xiii. 9. This is also the case in the Hebrew, which is,
נֶגַע צָרַעַת כִּי תִהְיֶה בְאָדָם, where תִהְיֶה is found instead of יִהְיֶה.
The construction, in cases of this kind, may be termed
zeugmatic.

21. The Samaritan use of 2ᛂ with regard to its predicate
may be advantageously mentioned here, as it accords with
that stated in the previous section; thus, ᛋᛋᛏᛂᛏᐱᛂ · 2ᛂ · ᛋᛚᚾᗰᛪ
and all the women went out, Exod. xv. 20; ᛪᛏᛪᛪᛏᛂ·2ᛂᛏᗰᛪᗰᛋᗰᛪᛏᐱ

and all the days were, Gen. v. 23, 31, Gen. ix. 29. In both these examples, the agreement of the predicate with the governed noun must be observed; this does not, however, appear to be the case in Exod. xii. 16, ᛘᛃᛗᛁᛃᚱ · ᚾ2 · ᚱᚦᛁᛁᚷᛃ᛫2ᛃ ᛃᛝᚠ · ᚦᚷᛃᚱᚾᛁ *all work shall not be done in them.*

22. When a predicate is added to subjects of different gender or number, it generally agrees with the more worthy; as, ᚱᚦᛃ2·ᛁᛁᚠᚾᛃ·ᚱᛁᛁᚷᛁ2ᛁᛁᚱ·ᚱᚾᚾᚾ *the wife and children shall be her master's*, Exod. xxi. 4 ; · ᚱᚦᛃᛁᛁᛃ . ᚱᚦᛃᚦᛃᚾ ᛘᛁᛁᚾᚾ · ᛘᛁᛁᚾᚦᚱᚿ *Abraham and Sarah were becoming old*, Gen. xviii. 11. The predicate appears to agree with the nearest subject in Gen. viii. 18, ·ᛁᛁᛝᛝᛁᛁᚱ·ᚱᚾᚾᚾᚾᚱᛝ·ᛁᛁᛁᚦᚱᛁᛁᚦᚱ·ᚱᛁᛝ·ᚹᛁᛁᚱ ᛁᛁᚦᚦᛁᛁᛁ *and Noah went out, and his sons, and his wife, and the wives of his sons.* See Num. xii. 1. This is generally the case when the verb precedes; but when the verb follows, the agreement of the predicate may be inferred from the following examples: · ᚱᛝᛃᛁᛃᚱ·ᚱᛁᛁᛁᛝ2ᛁᛁᚱ·ᚱᚾ2·ᛁᛃᚱ·ᚾᛘᛝᚦᚱ ᚱᛝᛁᛁᛃᚱ·2ᛃᛁᛝᚱ·ᛁᛃᚱᛁᛁᚾ·ᛘᛘᚦᚱ·ᛛᛁᛁᚦᚱ *and Leah approached also, and her sons, and bowed themselves; and then Joseph approached, and Rachel, and bowed themselves*, Gen. xxxiii. 7 ; ᚱᚦᛁᚦᛁᛝᚱ·ᛛᛘᛁᛘᛘᚦᚱ·ᛘ2ᛘᛁᛁᚦᛁᛝ·ᛘᛘᛛᚦᚱ *and Abimelech rose up, and Memar, and returned*, Gen. xxi. 32.

23. The Samaritans, like the Hebrews, sometimes use a nominative case *absolute*, which may be connected with the rest of the sentence in English, by supplying such a phrase as 'as to,' or 'as regards'; ᛛᚱᛁᛝ·2ᚾ *as to all the gold*, Exod. xxxviii. 24 ; ᛁᛁᚱ · ᛛᚿ · ᚾᛛ2ᛁᛁᛁ · ᚱᚾᛛ2ᚷᛛᚿ *and as to his concubine, she herself also bare*, Gen. xxii. 24.

24. Here also may be noticed the peculiar *hypallage*, or inversion of words, which is remarkable in the Shemitic languages; as, ᛛᚿᛝᛘᛛᛝ·ᛘᛛᛝᚾᛛᛛ *in the blood of purification*,

Levit. xii. 4, instead of ' in the purification of blood;'
∇ᐱᐱᒐ · ᐱᑋᒌᔑᵚ *the copulation of seed*, Levit. xxii. 4, instead
of 'seed of copulation;' ᔑᒭᑎ2ᑭᐱᔑ · ᑐᐱᒭ *silver of shekels*,
Lev. v. 15, for ' shekels of silver.'

25. In all languages more or less *pleonasms* are found to
abound. This is especially the case with certain nouns in
the Samaritan; as—

(*a*) With ᒭᑐᐱᐱ *face*; ᔓᒭᑎᔑ · ᒭᑐᐱᐱ · 2∇ *on the face of the
waters*, Gen. i. 2; ᔓᐱᐱᒭᑎᔑ · ᒭᑐᐱᐱ · 2∇ · ᐱᔑ *from before the
face of his dead*, Gen. xxiii. 3, instead of ' from the dead
body.'

(β) With ᔑᐱᐱ *hand*; ᒭᑎᔓ · 2ᒭ · ᔑᐱᐱ · ᐱᔑ *from the hand
of every living being*, Gen. ix. 5; ᔓᵚᵚᔑ · ᔑᐱᐱᒐ *by the hand of
Moses*, Exod. ix. 35, i. e. ' by Moses.'

(γ) With ᐱᔑᒭᑎᔑ *a word*, *tenour*; ᔓᐱᒐᒐᒐ · ᐱᔑᒭᑎᔑ · 2∇
according to the purport of the lot, Num. xxvi. 56, i. e.
' according to the lot;' ᔓᒭᑎ2ᔑ·ᐱᔑᒭᑎᔑ·2∇ *according to the
tenour of his speech*, Gen. xliii. 7, i. e. ' according to his
speech.'

The student will observe others, too numerous to mention
here.

ON THE VERB.

1. The Samaritan language, like the Hebrew, has only
two absolute tenses, *the perfect* and *future*. To supply the
place of the imperfect and pluperfect in other languages, the
Samaritan perfect is sometimes used, so that we can only be
guided by the *context* as to the force which must be given
to it. Vide the remarks on the moods, § 6, Chap. III.

The usual force of the perfect is that conveyed in the
following example; · ᔓᐱᑎ · ᔑᐱᒐᔓ · ᔓᑭᐱ∇ᑎ2 · ᑭᔓᒭᑎᑎ · ᑭ∇ᐱᒐᔓ

₹2·٩ﬦﬡ٢·₹٩ﭏ﬘٢ *and Isaac called Jacob and blessed him, and charged him, and said to him,* Gen. xxviii. 1.

2. The perfect is also found in the *imperfect* sense of 'was,' 'did;' as, ₹٩ﬦﬦ·ﬡﬨﬦﬡ·٩٢·₹ﬦ﬘2 *why did Sarah laugh?* Gen. xviii. 13; in the sense of 'used to,' ·2ﬡ٩ﬦﬦﬧ٢ ٦ﬡﬨﬧﬦ·ﬡﬧﬦ·ﬦﬡﬡ٩ *and Israel loved Joseph,* Gen. xxxvii. 3; in the sense also of 'began to,' ₹ﬦﬦﬦ·2∇·₹ﬦﬦ∇·٦٩٢ *and the people began to murmur against Moses,* Exod. xv. 24.

3. The perfect is also found in a pluperfect sense in Gen. ii. 5; thus, ₹2ﬡ·₹٢₹ﬧﬧ·٩ﬧﬨﬦﬦₑ·ﬡ2·ﬡ2₹ *for the Lord God had not caused it to rain.* Another and more usual method of expressing the pluperfect will be found in the Syntax of the Infinitive.

4. Some verbs include, under the perfect form, both a *perfect* and *present* sense; such as, ﬡﬨﬡﬡ *he hates* and *he hated,* conveying both the senses of 'odit' and 'odio habuit.' Also, ﬦﬦ٩ﬡ *he knows* and *he knew.* Compare the Greek *οἶδε* and the Latin 'novit,' *perfect* forms with *present* senses.

5. We sometimes find a future circumstance related in the perfect tense, as something which has actually taken place. The design of the writer in this case was to mark the future occurrence as something already *irrevocably* decreed and decided upon, and therefore, as it were, accomplished; thus, in Gen. xv. 18, ₹∇٩ﬡ.ﬡﬧﬧ·ﬡ﬘₹ﬧﬧ·ﬦﬧﬧ٦٩2 *to thy sons have I given the land.*

6. The peculiar use of ٢, called *Vau conversive* among the Hebrews, is unknown to the Samaritans, Chaldees, and Syrians; so that the numerous rules founded on this idiom in Hebrew are not applicable to those dialects.

7. The future tense, besides the force of our future, has

various other senses among the Samaritans, examples of which are appended.

(*a*) In some cases the future seems to have the force of a present; as, Gen. xxxvii. 15, ꟿꝐꝰꞆꝰ·ꝥꞝ *what seekest thou?* again, Exod. v. 15, ꝥꞔꝝꝰ·ꝰꝯꝌꝰ·ꝥꞝꝣ *why do you so?*

(*β*) It is sometimes used to imply *possibility, propriety,* or *necessity,* like the perfect in Lev. iv. 2, ꟿꝯꝥꝌꝰꝰ·ꝰꝣꝯ *which ought not to be done.*

(*γ*) In the first sense, denoting *possibility,* it is found in Deut. i. 12, ꟿꝥꝥꝣ·ꝣꝯꝥꝰ·ꝟꟿꝰ *how can I alone bear you?*

(*δ*) In the second sense, Gen. xx. 9, ·ꝰꟿꝯꝣ·ꝟꟿꝯꝥꝌꝣ ꝥꝯꝯꝌꝯꟿ *deeds which ought not to be done.*

(*ε*) In the third sense, Gen. xxiv. 5, ·ꝰꟿ·ꝰꝥꝌꝰ·ꝰꝥꝥꝌꝌ ꟿꝌꝌ *must I needs restore thy son?*

8. The future is also used *indefinitely* to denote that which takes place frequently; thus, in Num. ix. 16, ·ꟿꝥꟿ·ꝝꝣ ꝥꝝꝥꟿꟿ·ꝥꝝꝝꝯ·ꝰꟿꝯꝰ *so it was alway, a cloud covered it;* again, in Gen. ii. 6, ꝥꝌꝰꝰ·ꝝꞝ·Ꝑꝥꟿ·ꝝꝝꝌꝌ *and a mist ascended from the earth.*

9. Sometimes it implies permission to do anything; as, ꝥꟿꝝ·ꝰꝥꝌꝥ·ꟿꝝꟿ·ꝝꝥꟿ *let one fetch, I pray you, a little water,* Gen. xviii. 4.

10. It is used, as was before observed, in forbidding, dissuading, and deprecating, for the imperative; as, ꝥꝯꝌꝰ·ꝰꝣ *thou shalt not kill,* Exod. xx. 14; it may also be used in commanding, exhorting, and imploring; thus, ·ꝥꝝꝣꝰ ꝌꝌꝰꟿꝝꝰ·ꝥꝝꟿꝥꝌꝥ·ꟿꟿꟿꝰ·ꝥꝰꟿꝥꝥ·ꝣꝝꝥꝝꝰ *thou shalt fear thy God, and serve him, and shalt swear by his name,* Deut. vi. 13; ꝣꝌꝐꟿꝥ·ꝣꝌꝐ *he shall surely die,* Ex. xxi. 15.

11. The future is employed also in a general proposition, which always holds good; the following examples will

render this clear; ⲅⲣⳉⲙ · ⲁⲙ · ⲷ⳽ⳬⲙⲙⲙ · 29ⲙⲙⲋ · ⲅⲙⲙ *as a foster-mother beareth the suckling*, Num. xi. 12; ⲅⲙⲙ · ⲁⲙ · 9ⲋⲧ · 29ⲙⲙⲋ · ⲅⲙⲙ *as a man doth bear his son*, Deut. i. 31.

12. The moods known to us as the Indicative and Subjunctive do not differ among the Samaritans as regards their inflection; they can only be distinguished, therefore, by the *context*. The two absolute tenses, generally speaking, answer to our Indicative tenses of the same name in *direct* narration; but in *indirect* narration, and in conditional clauses, depending upon something previously mentioned, they answer to the Subjunctive.

13. The Subjunctive is chiefly designated by the use of certain conditional particles; such as, ⳽ⲙ, ⳽ⲽ, ⳉⲙ *if*; ⳣ2ⲙ, ⲁⲙ2ⲙ *unless*; ⲅ2ⲋ, ⲅ2ⲋ2 *lest*; 2ⲙⲋ92 *that*, etc. Thus, ⲅⳉⲙⲁⲙⲙ · ⲙ2 · ⳽ⲙ *if I should bring him not*, Gen. xliii. 9; ⲁⳉⳣ · ⲙ2ⲅ *if thou shouldest lift up*, etc., Exod. xx. 25; ⲅⲣ⳽ⲙ · ⳉⳣ *if I should find*, Gen. xviii. 26. The particle is also omitted; as, ⲅⳉⲅ · ⲅ⳽ⳡⲙ · ⳉⲷⳉ9ⲱⲙⲅ *and should I overdrive them one day*, Gen. xxxiii. 13.

14. The condition also on which the subjunctive clause depends is sometimes omitted, and must be supplied from the context; as, ⳽ⲙⲙ · ⳽ⲽ · ⲅ⳽ⲽ · ⲋⲣⲙ · ⳽⳽ⲋ · 9ⲅⲷ� *within a little there had lien one of the people with thy wife*, Gen. xxvi. 10.

15. The copulative particle ⲋ joining one verb with another, is used like the Latin 'ut,' expressing a *purpose* or a *consequence*; thus, ⲅⲅⳣⲋ · ⳽ⳉⳣ2ⲱⲙⲅ · ⲙ2 · ⲁⲙⲅⳣ · ⲙ2ⲅ *and hast not told me, that I might send thee away with mirth*, Gen. xxxi. 27; 9⳽⳽ⲙⲅ · ⲅ2ⲙ · ⲱⳉⲙ · ⲙ2 *God is not a man, that he should lie*, Num. xxiii. 19.

16. The Subjunctive mood may also be used when a relative pronoun is accompanied by a verb expressing something indefinite, or depending on a condition not expressed; thus, ᵷ2 · ᕅᔕᒪᙁ · ᔕᙏᙐ · 2ᙏᙏᙆᙁ, *and thou shalt eat of the flesh which he may give thee*, Deut. xii. 15.

17. To express the Optative mood, the Samaritans adopt the following methods:—They make use of the particle ᙁ2, the Hebrew לוּ *would that*, joined to either the perfect or future tense; ᙏᙁᙐᙏᙉ · ᐁᑫᙉᕅ · ᒪᒪᙁᙏᙆᙆ · ᙁ2 *would that we had died in the land of Egypt!* Num. xiv. 2; · ᙏᙆᙁ · ᙁ2 ᙏ2ᙈᙈ *would it may be according to thy words!* Gen. xxx. 34.

18. The Optative mood is also expressed by the formula ᕅᙁᙏᙆᙁᙐ · ᙏᙈᙁ, the Hebrew מִי־יִתֵּן; as, ᒪᙆᙁᙐᙈ · ᕅᙁᙏᙆᙁᙐ · ᙏᙈᙁ *would God we had died*, Exod. xvi. 3, Hebrew מִי־יִתֵּן מוּתֵנוּ. It will be observed that ᕅᙁᙏᙆᙁᙐ is passive in form, but active in signification.

19. The Imperative mood is sometimes used in an Optative sense; thus, ᙁᙁᙆᙁᐁᙌ · ᙏᙆᒪᙆᙁ2 · ᙏᙆᙆ *mayest thou be* a mother *to thousands of millions*, Gen. xxiv. 60.

20. The Imperative mood, when enjoining the performance of something, is often joined with another imperative expressive of the result or consequence of the action enjoined; as, ᙁᒪᒪᙌᙆᙆ · ᙆᙈᙆᙆ *purify yourselves, and be clean*, Gen. xxxv. 2.

21. The Infinitive mood, though usually restricted to no time, is, however, capable of being referred to some definite time on combination with particles; as, · ᙌᕅᒪᙆ · ᙏᙆᙆᙐᕅᒪᙆᙌ ᙏᒪᙌ *on my going out, I will spread forth my hands*, Ex. ix. 29; ᙌᙆᙆᕅ · ᙁᒪᒪᙆᙌ · 2ᙏᙐᙐᕅ2 *for the purpose of delivering him into thy hand*, Deut. ii. 30.

22. The Infinitive mood is placed *absolutely* without the

intervention of particles; as, in Gen. v. 2, ᘔᘔᘔ · ᘔᘔᘔᘔ *in the day they were created.* This instance and that given by Cellarius, from the first verse of the same chapter, scarcely belong to the rule; for ᘔᘔᘔ in both cases may be the preterite third person singular, accompanied by the suffix ᘔᘔ.

23. The Infinitive mood is, perhaps, used for the Imperative in some cases. The identity of form, however, which exists between the infinitive and the second person masculine singular of the imperative, in consequence of the absence of vowel points in the Samaritan, exceedingly diminishes the number of such irregularities.

24. The participles being verbal adjectives, and having no means of distinguishing by inflexion between any of the tenses except the present and past, may also refer to future time, and serve as gerundives, etc.

(*a*) They frequently have a present sense, like those in *ens* in Latin, and in fact are generally used to express the present definite as well as the imperfect, with or without the substantive verb ᘔᘔᘔ; thus, ᘔᘔᘔ *doing;* and also, · ᘔᘔᘔ ᘔᘔᘔ *I am doing;* ᘔᘔᘔ · ᘔᘔᘔ *he was doing,* etc. Vide next section.

(*β*) The participle seems to have a future sense in Gen. xix. 14; ᘔᘔᘔᘔᘔ · ᘔᘔᘔᘔᘔ · ᘔᘔᘔᘔᘔ · ᘔᘔᘔᘔ *and he spake to his sons-in-law* who were *about to marry his daughters,* i. e. his future sons-in-law.

(*γ*) The participle is used as a gerundive in Lev. xi. 47; ᘔᘔᘔᘔᘔᘔᘔ · ᘔᘔᘔ ᘔᘔᘔᘔᘔ · ᘔᘔᘔᘔᘔ · ᘔᘔᘔᘔᘔᘔᘔ · ᘔᘔᘔ ᘔᘔᘔᘔᘔ · ᘔᘔᘔᘔᘔ *and between the animal that ought to be eaten, and between the animal that shall not be eaten.*

25. The *periphrastic* use of the participles and verb substantive for the finite verb is very frequent; thus, for the

imperfect, ᚥᚥ᚜ *ye were rebelling against the Lord*, Deut. xxxi. 27; ᚥ᚜ᚥᚥ *and he was sitting in the door of his tent*, Gen. xviii. 1; ᚥᚥᚥ *and, behold, he was standing on the river*, Gen. xli. 1. In Gen. i. 6, it is found for the third person singular imperative; ᚥᚥᚥ *and let it divide*.

26. The participles have also frequently a future sense, like those in *rus* in Latin; thus, ᚥᚥᚥᚥᚥ *and, behold, I am about to destroy them from the earth*, Gen. vi. 13; ᚥᚥᚥᚥ *which the Lord your God giveth*, or, *is about to give*, *you*.

27. We have previously observed, that the participles have sometimes the force of the Latin gerundive or verbal in *bilis*; to the instance given above may be added, ᚥᚥᚥ *what a dreadful* (horribilis) *place is this*, Gen. xxviii. 17; the instance from Gen. ii. 9, ᚥᚥᚥᚥᚥ *every tree pleasant to the sight*, is an infinitive, and ᚥᚥᚥ has the force of a supine in *u*, which is commonly used after adjectives; as, 'arbor delectabilis visu.'

28. Though generally the nominative case agrees with the verb in gender and number, there are instances in which this concord is neglected in both cases. We proceed to give examples of such irregularities.

(*a*) A masculine verb is found with a feminine noun; as, ᚥᚥᚥ *sin lieth*, Gen. iv. 7; ᚥᚥᚥ *and there was darkness*, Gen. xv. 17. Other instances may be easily found, as in Deut. xxii. 23. ᚥᚥᚥ *work shall be done*, Exod. xxxi. 15, Lev. xi. 32; ᚥᚥᚥ *what will become of his dreams*, Gen. xxxvii. 20.

(*β*) The following are instances of discord in number:—

ꟿꟿꟿꟿ *thou shalt not have other gods*, Exod. xx. 3; ꟿꟿꟿ *let there be lights*, Gen. i. 14; ꟿꟿꟿ *cursed be* each one *that curseth thee, and blessed be* each one *that blesseth thee*, Gen. xxvii. 29. The use of the singular participle gives a distributive sense, as in the Hebrew.

(γ) Nouns used only in the plural may have a singular verb agreeing with them; as, ꟿꟿꟿ *there shall be no more water*, Gen. ix. 15; ꟿꟿꟿ *because the water of separation was not sprinkled on him*, Num. xix. 13, 20.

(δ) In the following instance, gender and number are both neglected; as, ꟿꟿꟿ *the congregation, the whole of them, are sanctified*, Num. xvi. 3.

29. The nominative of a verb is frequently omitted when it can easily be supplied from the context. There is also a frequent ellipsis of the words ꟿꟿ *a thing*, and ꟿꟿ *a man*.

30. Verbs in the third person singular, both intransitives and passives, are susceptible of a *neuter* use; especially such as contain implicitly in their signification the nominative to which they refer; as, ꟿꟿꟿ *let not there be anger in the eyes of my lord*, Gen. xxxi. 35; ꟿꟿꟿ *let it not be grievous in thy sight*, Gen. xxi. 12. So for the passive; as, ꟿꟿꟿ *then it was began to be called on*, Gen. iv. 26. I have altered the text given by Walton in the first and last of these examples; in the latter, I have read Aphel in a passive sense, instead of ꟿꟿ; or we may render with Walton's text, *then* one *began to invoke*, etc.; to this, however, the passive infinitive is an objection, unless it be employed in an active sense; Chap. III. § 5. Compare the Latin idiom so often used by Tacitus.

31. When a circumstance is related without reference to the agent, the third person singular is employed in an *indefinite* sense; as, ᚱᚴᚢᚼ · ᚢᛈᛗᚠ · ᚠ2 one *hath not found a help*, Gen. ii. 20; ᚠᛑᛦᛞ · ᚠᚱᛦᛘ · ᚴᛦᚱ *and if* one in *dying should die*, Num. vi. 7; ᚱᛦᛑᛑ · ᛦᛑᛘ · ᚠᛦᛑᚱ *when* one in *falling shall fall*, Deut. xxii. 8. Compare the English ' one ' and French ' on'. A similar construction is adopted in the Coptic to express the passive voice.

32. There are numerous cases in which the second person is used instead of the third; as, Lev. ii. 4, ᛑᛦᛈᛈ · ᛈᛦᛈᛦ · ᛦᛑᛦᚱ *and when you shall offer an offering*, i. e. when any one shall offer; ᚴᚢᛑ2 · ᛦ2ᚢᛘᛦᛞᛈ *as you go to Zoar*, Gen. xiii. 10, i. e. as one goes to Zoar; see Exod. xx. passim. Compare Horace, Carm. ii. 3, " Nil interest, an pauper et infimâ de gente sub divo moreris." Also, ii. 18, " Tu secanda marmora locas, etc." Such instances are profusely found in all languages.

33. The idiomatic usage of the verbs הוֹסִיף and שׁוּב among the Hebrews is also followed by the Samaritans in the verbs ᛑᛦᛑᛦᚱᚠ and ᛦᛦᛞᚢ ; as, ᚱᚠᚠᚠᚠ · ᛞᛦᛞᛦ · ᛈᛈᛦᛞᛦᛞ · ᛑᛦᛑᛦᚱᛦᛦ *and Abraham added and took a wife*, i. e. again took a wife, Gen. xxv. 1; ᛦᛘᛦᛦ · ᚠᛦᛞᛦᚠᛈ · ᚠᛘᛦ · ᛦᛑᛦᛦᛦ · ᛈᛦᛦᛘᛦᛘᛘ · ᛦᛞᚢ *Isaac went and digged the wells of water*, i. e. digged again, Gen. xxvi. 18. Numerous other instances may be easily found.

34. There is another peculiar use of the finite verb with an infinitive, in which the former may be rendered adverbially; as, ᛦᛈᚢᛦ · ᛦᛘᛦᛘᛘ · ᛦᛦᛦ2ᛦ · ᛑᛦᛞᛦᚱᛦᛦ *and the angel of the Lord went further*, Num. xxii. 26; ᛦᛦᚢᛈᛗᛦᛦ2 · ᚠᛦᛑᛦᛑᛦ · ᛑᛦ · ᛦᛦ *what is this thou hast quickly found?* Gen. xxvii. 20.

35. The substantive verb, being the copula of a proposition, generally agrees with the *subject* of that proposition,

though it is found agreeing also with the *predicate;* as, in Gen. xxxi. 8, ꜱꜱ꜠ꜱ ꞏ ꞏ ꜱꜱꜱ ꞏ ꜱꜱꜱꜱꜱꜱ *the speckled shall be thy wages.*

36. The substantive verb used as a copula is usually expressed in the perfect and future, but omitted in the present and imperfect; as we have previously observed. See § 24.

37. The accusative case, expressing an object, is used with verbs passive and intransitive, with the omission of a preposition signifying *as to*, in which case it resembles the Greek construction with the ellipsis of κατὰ, and the Latin with the ellipsis of *secundùm;* thus, ꞏ ꜱꜱ ꞏ ꜱꜱꜱꜱ ꞏ ꜱꜱ2ꜱ ꜱꜱꜱ2ꞏ ꜱꜱ *he who shall not be circumcised* as to *the flesh of his foreskin*, Gen. xvii. 14. Perhaps we ought to consider ꜱꜱꜱ2ꜱ as Pahel, and render, *he who shall not circumcise the flesh, etc.* ꜱꜱ2 ꞏ ꜱꜱꜱꜱꜱ ꞏ ꜱ2 ꞏ ꜱꜱꜱ ꞏ ꜱꜱꜱꜱ *but* as to *my name Jehovah, was I not known to them*, Exod. vi. 3; ꜱꜱꜱ2ꜱꜱꞏ ꜱꜱꜱ ꞏ ꜱꜱꜱꜱꜱꜱ ꞏ ꜱꜱꜱꜱ2ꜱꜱꜱꞏ ꜱꜱ2ꜱꜱꜱꞏ ꜱꜱꜱ2ꜱꜱꜱꜱ ꞏ ꜱꜱꜱꜱꜱ *and be purified* as to *all the raiment, and* as to *every instrument of skin, etc.*, Num. xxxi. 20.

38. Sometimes a transitive verb has two accusatives, one of which may be preceded in English by the phrase ' as to'; thus, in Deut. xxii. 26, ꜱꜱ ꞏ ꜱ2ꜱꜱꜱ *and hath slain him* as to *his life.* There are various other forms of accusatives, easily explicable by supposing an ellipsis of a preposition; thus, ꜱꜱꜱꜱꜱ ꞏ ꜱꜱꜱ ꞏ ꜱꜱꜱꜱ *and stood at the door of the tabernacle*, Exod. xxxiii. 9, where there is an ellipsis of the preposition ꜱꜱ2 before ꜱꜱꜱ.

39. It must be observed, that verbs of *naming* take an accusative case of the name, and a dative formed by the preposition 2, of the thing to which the name is given;

thus, ᚥᛘᏎᛘᏎ᛫ᏢᏙᏞ᛫ᚥᚤᚥᚥᛪᏎᛩ᛫ᚥᚥᚥᛘᏗ᛫ᚥᏎᚥᏎᏎ᛫ᚥᚥᏎᏗ᛫ᏢᏙᏞ *God called (to) the light day, and (to) the darkness, etc.* Gen. i. 5.

40. The cause or agent is sometimes expressed, after a passive verb, by the sign of the dative case; thus, ᛫ᚥᛘᛩᏎ ᚥᏎᏗᛘᚥᏎ᛫ ᚥᏎᛘᚥᏎᏎ᛫ ᚥᚥᏎᏎᏞ *blessed be Abram by reason of his mighty power*, Gen. xiv. 19; ᏎᏎᚥᚥᏎ᛫ ᏎᏎᏙᏞᛘ *shall be done by you*, Ex. xii. 16.

41. To express the verb 'habere' the Samaritans and Hebrews adopt the circumlocution known in Latin as '*est pro habeo*'; thus, ᛘᏎᏞᚥᏎ᛫ ᏎᏎᛘᛘ᛫ᚥᏎ᛫ᏞᛘᏎᏞᏎᏎᏎᚥᏎ *and all that he hath he has given into my hand*, Gen. xxxix. 8; ᛫Ꮞᛘᛩᛘᛘ᛫ᏎᏞ ᚥᛘᚥᛩᏎ᛫ᛘᏞᏎᏞᛩᏎᏎᏎᏎ, *if a man have two wives*, Deut. xxi. 15.

42. The substantive verb has sometimes the sense of 'to become', followed by the preposition Ꮞ; as, in Exod. iv. 9, ᚥᏎᏞᏎᛩ᛫ᚥᏎᏎᏎᏎᏎᚥ᛫ᚥᏎᛩᏞᏎᛩ᛫ᛘᛩᏎᚥ᛫ᏎᏎᏎᛘᛩ *and the water which thou takest out of the river shall become blood.* Other verbs with a similar notion may follow the same construction.

43. The Samaritans, like the Hebrews, studious of brevity, sometimes express, by a single verb, an idea usually conveyed with us by two; as, in Exod. xxxiv. 15 ᛫ᏎᛩᏎᏞᏊᛘ ᏎᛩᛘᛩᏎᏞᏎ᛫ ᛩᏞᏎ *they go to fornicate after their gods;* ᛩᛩᛘᛘ᛫ ᛩᏞᏎ᛫ᏎᛩᏎᛩ᛫ᏎᛩᏎ *because he hath completed* to follow *after the Lord,* i. e. hath wholly followed, Deut. i. 36.

44. An infinitive clause may stand either as a nominative or accusative to a verb; as, ᚥᛩᛩᏙᏎ᛫ᚥᛩᛩᏎᏞᏎ᛫ ᛘᛩᚥᛩ᛫ᏎᏙᛩ᛫ᏞᛘᏎ *it is not good, the man to be alone,* Gen. ii. 18, etc.

45. The noun denoting the agent or sufferer, which in finite verbs is put in the nominative, with infinitives is in *regimen*, or in the accusative; as, ᚥᛩᚩᛩᛩ᛫ ᏞᛩᛩᏢᏎᏞᏊᏞ᛫ ᛩᏙ *until the coming of the morning,* Gen. xxxii. 24; ᛫ᚥᏎ᛫ᛩᏎᛩᛩᛩᚥ ᚥᛩᏎ᛫Ꮲᛩᛘᛘᛘ᛫Ꮮᛘᛘ *on bearing to him Isaac his son,* Gen.

xxi. 5; ‏ᚱᚴᛚᚴᚱᚴᚱᛉ·ᚱᚴᚱᛉᚴᛒᛚ·ᚴᛖᚴᛌᚴ‎ *in not keeping his commandments, and his judgments;* like the Greek ἐν τῷ μὴ τηρεῖν.

46. When the inseparable particles ‏ᛖ‎, 2, ‏ᛌ‎, ‏ᚴ‎, are prefixed to the infinitive, the resulting combination answers to the Latin gerund, or the Greek construction of the article with the infinitive. Instances are subjoined of these prepositions with this force.

(*a*) With ‏ᚴ‎; as, ‏ᛗᛉᚥᚴᛉᛉᚴ‎ *when I killed*, Exod. xii. 13; ‏ᛗᚳᛉ²ᛉᛉᛌᚴ‎ *when I sent;* ‏ᛉᚱᛉᛌᛗᛉᛉᚴᛌ·ᚴᛗ·ᛉᚥᛖᛉᛉᛉᛌᚴᚴ‎ *because he heareth your murmurings,* Exod. xvi. 7.

(β) With ‏ᛖ‎; as, ‏ᛉᛉᛉᛌᛉᛌ·2ᛉᚥᛖᛖ‎ *at the going down of the sun,* Deut. xvi. 6; ‏ᛉᛌᚥ·ᚥᛖᛉᛉᛌᛖ‎ *on the hearing of Esau,* Gen. xxvii. 34.

(γ) With 2; as, ‏ᛉᛉᛖᛉᛌᛌᚴ·ᛈᚥᚴᛌᛉᛉ2·ᛌᛉ·ᛉᛉᛉᛗᛌᛉ‎ *and they shall be to thee for calling the assembly,* Num. x. 2; ‏·ᛉᛉᛉᛈ‎ ‏ᛖᛉᛉᛉᛉᛌᛉᛖ2‎ *they rose to console,* Gen. xxxvii. 35; ‏·ᛉᚥᚴᛉᛉᛉᛖᚴᛉ‎ ‏ᛉᛉᛉ2·ᛉᛉᛖᛖ2‎ *which I sware to give them,* Deut. x. 11; ‏ᛉᛉᛗᛈᛉᛉᛉᛖ2‎ *after they were come out,* Num. i. 1; so, in the same place, ‏ᚴᛖᛗᛉᛌᛖ2‎ *by saying;* ‏ᛉᛉᚴᛉ2ᛉᛉᛉᛖ2·ᛗᚳᛉᚴᛉᚴᛉ·ᛉᛌᛉ‎ *and he would not let them go,* Exod. x. 27. In the last sense, the 2 is frequently omitted; as, in Exod. x. 28, ‏·ᛉᛉᚴᛉᛉᚴᛉᛉ2ᚴᛉ‎ ‏ᛗᛉᛖᚴᛉᚴᛉᛉᛇᚳ‎ *no more go to see my face;* while, in Deut. xxviii. 68, we find ‏ᛉᛉᛗᛉᛉᚳᛉᛖᛉᛉᛖ2·ᛉᛉᛉᛉᛉᛉ2·ᛇ2‎ with 2.

(δ) The *periphrastic* use of the substantive verb, with the infinitive accompanied by 2 for the future, is worthy of notice; as, ‏ᛉᛉᛉᛉᛖᛉᛖ2·ᛉᛉᛉᛗᛉ‎ *that they may be about to execute,* Num. viii. 11. Also, in Gen. xv. 12, ‏·ᛉᛉᛉᛉᛉᛖᛉᛖ·ᚴᛉᛉᛉ‎ ‏22ᚥ2‎ *and the sun was about to set.*

(ε) With ‏ᛖ‎; as, ‏ᛉᚴᛉ2ᚥᛈᛖ‎ *from slaughtering,* Gen. xiv. 17; ‏ᚴᚥᛗᛖᛖ·2ᛉᛉᚴᛉ·ᛇ2‎ *fear not to go,* Gen. xlvi. 3,

Syr. ܐܬ݂ܚܫܶܟ݂ ܙܰܝ ܠܐ, whence I have corrected it; ܐܬܚܫܟ
ܐܒܓ · ܓ݂ܰ ܐ · ܘܓ݂ܢܝܗܝ *and his eyes were so dim as not to see*,
Gen. xxvii. 1.   In this case, the whole preposition ܡܢ is
read, although the Hebrew is מֵרְאֹת.   ܐܬܟ݂ܫ݂ܓ݂ · ܢ2 · ܐܟ݂ܓ݂
ܓ݂ܐ *far be it from me to do this*, Gen. xliv. 17, etc.

(ζ) This preposition is used to express *a cause* or the
ground upon which an action is performed; as, · ܟ2
ܐܒܓ݂ܘܬ · ܢܡ2 · ܓ݂ܣܫܫܣ݂ · ܓܐ · 2ܐ · ܓ݂ܐܟ݂ܓ݂ܣ݂ · ܓ݂ܣܫܫܣ݂ · ܐܬ݂ܚܡ݂ܬ݂ܓ݂ܒ݂ · ܓ݂
ܓ݂ܘ݂ܓ݂ܫ݂ܓ݂ · ܢܚܘ · ܐ݂ܓ݂ܫ݂ܫ݂ܓ݂ܐ *not because ye were more in num-
ber than all people, but because the Lord loved you, and
because he kept the oath*, Deut. vii. 7, 8.

47. The construction of the finite verb with its infinitive
has been frequently alluded to in the previous part of the
Grammar, and examples have been given of it; so that it
will suffice to say, that in those cases in which this con-
struction obtains, the student must bear in mind that the
infinitive is not *redundant*, but, with the finite verb, forms
a strong asseveration, and increases the force of the latter
intensely; as, 2ܩܦܡ·2ܩܦ *he shall most certainly be put to
death*, Gen. xxvi. 11; ܐ2·2ܢܒ·2ܓ݂ܫܫ *we shall certainly pre-
vail against him*.

48. In the construction mentioned in § 47, the *species* of
the infinitive is generally the same as that of the finite verb
with which it is connected, as in the first example given in
the preceding section; and, even in the second example, a
transitive notion is conveyed in the finite verb, for the action
implied in *prevailing* passes on, which, perhaps, may account
for the use of 2ܓ݂ܫܫ in Pahel. There are cases, however,
in which a difference of *species* seems evident; as, · ܐ݂ܓ݂ܚܬܡ݂ܚܫ
ܓ݂ܓ݂ܢ݂ܚ݂ܓ݂ *we certainly have gone down*, Gen. xliv. 26; but
here we may suppose the *finite* verb to have an intensitive

force, which is still further increased by the *infinite*. Vide § 5, Chap. III.

49. Participles may follow the construction of the finite verb, so as to govern the following noun *immediately*, or by the interposition of a preposition; as, ·ᚐᚋ·ᚑᚏᚅᚃ·ᚐᚏᚔᚏ ᚍᚑᚃ·2ᚄ *and it was encompassing the whole land*, Gen. ii. 11; ᚊᚏ2ᚊ2·ᚊ2ᚊ2ᚚ *bearing seed*, Gen. i. 29; ·ᚚᚍᚊᚚ ᚃᚄᚚᚃ·ᚊᚋᚃᚏ·ᚏᚍᚊᚃ·ᚊᚋᚃ *dividing light and darkness*.

50. They may have the construction of nouns *in regimine*; as, ᚚᚋᚃᚏ·ᚃᚍ·ᚋᚄᚄᚃ *knowing good and evil*, Gen. iii. 5, ᚊᚄᚃ·ᚋᚍᚃ *keeping sheep*; though, in both cases, it seems preferable to consider ᚋᚄᚄᚃ and ᚋᚍᚃ as nouns, which have much the same force as the Greek construction of the article with the participle; thus, in the above cases, the former is the same as οἱ γινώσκοντες, and the latter as οἱ φυλασσόντες. The latter example may also be explained as in § 15 of the Noun.

51. Many participles of intransitive verbs, as well as passive ones, turn the noun, with which they ought to be connected by a preposition, into the genitive case; as, ᚃᚊᚑᚋᚋᚃ·ᚋᚒᚏᚊᚊ *having gone out of the ark*, Gen. ix. 10; ᚍᚍᚄ·ᚃᚋᚍᚚᚄ *as captives of the sword*, Gen. xxxi. 26; ᚃᚊᚍᚒᚃᚍᚄ·ᚋᚏᚍᚏᚍᚃ·2ᚄ2 *to all entering the gate of his city*, Gen. xxiii. 10; though, in all these cases, and numerous others, the governing participles may be considered as nouns substantive, an assumption which is supported by their peculiar forms. Compare the forms ᚚᚏᚊᚊ and 2ᚏ2ᚍ with the substantives ᚑᚏᚚᚊ *a judge*, 2ᚏᚍᚚ *a homicide*, etc.

THE PARTICLES.

PRONOUN.

1. The personal pronouns of the second and third persons, especially the *suffixes*, are found in the plural masculine referring to nouns in the feminine gender; as, ᘔᎦᎶ𐤇∇ *their flocks;* ᘔᎦᎶᎦᏇᏇ∇ *drove them away*, Exod. ii. 17; ᘔᎦᏃ *to them*, Exod. i. 21, referring to the midwives.

2. A pronominal *suffix* singular is sometimes referred, in a collective sense, to a plural noun, comprehending a body of individuals; as, ᘔᎦᎵᎶ · ᎦᎵᎶᎶᏇᎶ · ᎶᏇᏇᏇ · 2∇ *against thy enemies, and the Lord has delivered him, etc.*

3. A personal pronoun, when added to the noun to which it refers, is not redundant, but emphatic; as, ᎶᏇᎦ, Gen. iii. 12; ᎦᎵ · 2ᎶᏇᎶ · Ꮆ2 · 9∇ · ᎶᎶᏇᏇᏇ · Ꮅ2Ꮗ∇ · ᎵᎵᎦ *and of the tree of the knowledge of good, etc., thou shalt not eat of it*, Gen. ii. 17.

4. An inseparable pronoun is sometimes added to a separable one of the same person, to mark with force and emphasis the person to whom it refers; as, Num. xiv. 32, ᘔᎦᎶᎶ · ᘔᎦᎶᎶᏇᏇᏇ *and your dead bodies, you*, I say, etc.

5. The personal pronoun is used to denote an ellipsis of the verb substantive, especially in the present and imperfect tenses; as, ᎶᎵᎶᎶᎶ · ᎦᎦᎵ · 99Ꭶ · ᎶᏇ9 · ᎵᎵ2Ꮆ *all of us, the sons of one man* are *we*, Gen. xlii. 11; ᎶᎦᏇ · ᎶᎶᎶ *I am he*, Deut. xxxii. 39. See Castel's Gram. Harmon.

6. The demonstrative pronoun, when repeated, has a distributive sense; as, ᎵᏇ2 · ᎵᏇ · ᎦᏇᏇP · Ꮆ2Ꭶ *and they came not near one to the other*, Exod. xiv. 20; ᎵᏇ2 · ᎵᏇ · ᎦᏇᎶᎦᎦ *and they said one to the other*.

7. The demonstrative ⸑⸑ is sometimes coupled with the interrogative ⸑⸑, in which case the former is apparently redundant; as, ⸑⸑ · ⸑⸑ · ⸑⸑ · ⸑⸑ *wherefore hath Sarah laughed?* Gen. xviii. 13; ⸑⸑ · ⸑⸑ · ⸑⸑ *why hast thou sent me?* Exod. v. 22.

8. The relative pronoun very frequently includes the noun or antecedent pronoun to which it refers; as, ⸑⸑ *that which thou shalt say*, Exod. iv. 12; ⸑⸑ *that which he did*, etc.

9. The relative pronoun is not put in the genitive case; but if this case be required by the construction, it is expressed by a subsequent pronominal *suffix;* as, ⸑⸑ · ⸑⸑ · ⸑⸑ *the nation which thou shalt not understand* as to *the language thereof*, Deut. xxviii. 49. It can, of course, stand in the accusative; as, ⸑⸑ · ⸑⸑ · ⸑⸑ *the woman which thou hast brought me*, Gen. iii. 12; ⸑⸑ · ⸑⸑ · ⸑⸑ *which the man shall do (them)*, Lev. xviii. 5, where ⸑⸑ is redundant.

10. The relative, when it includes the antecedent noun or pronoun, may take a preposition; as, ⸑⸑ · ⸑⸑ · ⸑⸑ · ⸑⸑ *lead the people to* the place *which I spake to thee of*, Exod. xxxii. 34; ⸑⸑ · ⸑⸑ · ⸑⸑ · ⸑⸑ *get straw from* the place *which ye can find*, Exod. v. 11; ⸑⸑ · ⸑⸑ *of that which* was *our father's*, Gen. xxxi. 1; ⸑⸑ · ⸑⸑ *of that which* is *Aaron's, etc.*

11. When the relative pronoun is preceded by the noun with a preposition to which it refers, this preposition is omitted before the relative; as, ⸑⸑ · ⸑⸑ · ⸑⸑ *we came to the land* to *which thou sentest us*, Num. xiii. 27; ⸑⸑ · ⸑⸑ · ⸑⸑ · ⸑⸑ *from all the nations* whence *the Lord has scattered thee*, Deut. xxx. 3.

12. The adverb שָׁם *there*, with the relative preceding it, has the force of a relative adverb; as, שֶׁאֲרָיָ זָהָב *where there is gold*, Gen. ii. 11; שֶׁאֲרָיָ אֱלֹהִים *where God was*; שֶׁאֲרֵיכֶם *where ye are*, Exod. xii. 13; שֶׁאֲרָיָ *where he is*, Gen. xxi. 17; שֶׁאֲרֵי לֻקַּח מִשָּׁם *whence he was taken*, Gen. iii. 23. Vide also, Gen. x. 14, etc.

13. The relative pronoun is frequently omitted; as, כֶּאֱהָלִים נָטַע יְהֹוָה *like as the tents* which *the Lord hath fixed*, Num. xxiv. 6; בֵּיוֹם דִּבֶּר יְהֹוָה *on the day* in which *the Lord spake*, Deut. iv. 15; וּמָה אֶקֹּב לֹא קַבֹּה יְהֹוָה *and how shall I afflict* whom *the Lord hath not afflicted (him)*, Num. xxiii. 8.

14. The relative שֶׁ usually refers to *persons*; it is, however, sometimes used of things which involve the idea of a person; as, מַה־לְּךָ כָּל־הַמַּחֲנֶה הַזֶּה *what to thee* is *all this drove?* Gen. xxxiii. 8. This interrogative is sometimes found in *oblique*, as well as in *direct* narration; as, שֶׁ הִכָּהוּ *who slew him*, Deut. xxi. 1.

15. It is also used in an *indefinite* sense, and answers to our *whoever, whatever*; as, שֶׁ בַּעַל דְּבָרִים *whoever is having business*, Exod. xxiv. 14. Similarly with the Hebrew מִי in מִי־יָרֵא וְחָרֵד יָשֹׁב, Judg. vii. 3.

Also with the addition of the prefix דְּ; as, שֶׁ דַּחֲטָא בִי *whoever hath sinned against me*, Exod. xxxii. 33. Compare also the corresponding Hebrew מִי אֲשֶׁר חָטָא־לִי, and Syriac ܡܰܢ ܕ݁ܰܚܛܳܐ ܠܺܝ.

ADVERBS.

1. Adverbs are, for the most part, construed with verbs. They are sometimes placed *absolutely*, at other times governed by a preposition; as, לְבַדִּי *myself alone*, Num. xi. 14;

but, ⵥⵣⵥⵥ *besides himself alone*, Deut. iv. 35; ⵔⵏⵄⵯ
very, Gen. iv. 5; ⵔⵏⵄⵯⵯ·ⵔⵏⵄⵯⵯⵕ *exceedingly*, Gen. xvii. 2;
ⵥⵥⵄⵕ *there*, Gen. ii. 12; ⵥⵥⵄⵕⵥ *thence*, Gen. xi. 8.

2. Nouns are also used adverbially, either *absolutely* or
when governed by a preposition; as, ⵥⵥⵥⵟⵏ *to-day*, Gen.
iv. 14; ⵥⵥⵟⵏⵥ *this day*, Gen. xxv. 31; ⵏⵥⵏⵥⵟ·ⵥⵥⵟⵏⵕ
day and night, Lev. viii. 35; ⵥⵕⵥⵥⵟⵟ *first*, Gen. xxxviii. 28;
ⵥⵕⵥⵥⵟⵟⵕ, Num. x. 13.

3. Certain adverbs are also joined to nouns, or separable
pronouns, in the same way as to verbs; as, ⵔⵏⵄⵯ·ⵕⵠ *very
good*, Gen. i. 31; ⵥⵟ·ⵥⵟⵕⵕ·ⵏⵕⵄⵟⵝ·ⵥⵥ *how dreadful
is this place!* Gen. xxviii. 17 ; ⵥⵟⵏⵕⵠ·ⵥⵥ *how good!*
Num. xxiv. 5; in the two latter cases ⵥⵥ is properly the
relative. See Syntax of the Verb, § 27.

4. The particle ⵕⵣ is sometimes joined to nouns sub-
stantive and adjective, as will appear from the following
examples: ⵥⵥⵥⵯ·ⵕⵣⵟ *and not wise*, Deut. xxxii. 6; ·ⵕⵣⵕ
ⵥⵕⵥⵠⵝ·ⵥⵕⵕ *at no period of her separation*, Lev. xv. 25,
Hebrew בְּלֹא עֶת־נִדָּתָהּ; 2ⵕ·ⵕⵣⵕ, *by no God*, Deut. xxxii. 21.
Similarly ⵥⵥⵠ·ⵕⵣⵕ. Compare the Greek construction, ἡ οὐ
περιτείχισις, ἡ οὐκ ἀπόδοσις, in Thucydides and Lucian.

5. The particle ⵕⵏⵣ is similarly used to the Latin
' nihil ', ' parum ', etc.; thus, ⵏⵕⵏⵝ·ⵕⵏⵣ *nihil ad servan-
dum*, Deut. xxii. 27; ⵥⵏⵏⵥ·ⵕⵏⵣⵟ·ⵥⵥⵯ2·ⵕⵏⵣ *parum
panis et parum aquæ*, Num. xxi. 5; Gen. xlvii. 13, etc.

(*a*) It is also found like *ne* in ' nemo ', and ' nie ' in the
German ' nie-mand '; as, ⵯⵥⵕ·ⵕⵏⵣ *no man;* 22ⵥⵥ·ⵕⵏⵣ
nothing, or it might be rendered, in conformity with the
preceding, *nihil rei*, Gen. xxxi. 50, Exod. v. 11.

(*β*) It is used to deny a quality predicated by an adjec-
tive, and has a *suffix* referring to the subject of the predicate:

as, ⵥⵐⵐⵂⵞ · ⵥⵐⵐ2ⵞ which (it) is not clean, Gen. vii. 8; ⵕ2ⵜⵜ · ⵞⵐⵐ2 · ⵥⵕ2ⵜⵒ but the hoof (it) is not dividing, Lev. xi. 4; ⵣⵐⵕⵌ · 2ⵎⵕ · ⵝⵜⵜ · ⵞⵐⵐ2 he that hearkeneth not unto the voice of his father, Deut. xxi. 18; 2ⵊⵌⵕ⳽ · ⵞⵐⵐ2 · ⵣⵐⵕⵕ the bush (it) was not burning, Exod. iii. 2.

6. The particle ⵥ2ⵎ or ⵥ2ⵎ is used, like ⵌ2, with a substantive; as, Deut. iv. 42, ⵜⵊⵕ · ⵥ2ⵎⵎ with no knowledge; but in Deut. xix. 4, without a mark, i. e. not knowingly.

7. Some adverbs, besides a preposition, take also a pronominal suffix; as, ⵐⵞⵣ2 · ⵥⵣⵌⵕ I myself alone; where ⵞⵣ2 is for ⵞⵞⵕ2, Syriac ‎ܠܚܘܕ, from 2 and ⵞⵕ one, alone; ⵥⵞⵣ2 it alone, Num. xxiii. 9; ⵐⵞⵣ2 · 2ⵊⵌⵕ · ⵌ2 I myself am not able alone, Deut. i. 9. Also without prepositions, · ⵜⵕ ⵒ2ⵜⵜⵜ · ⵊⵐⵐ2 if thou thyself art not sending, Exod. viii. 21.

8. Two particles of negation are sometimes joined, as in Greek, to strengthen the negation; thus, · ⵐⵐ2 · ⵣ2ⵎⵜⵣ ⵜⵐⵞⵌⵎ truly were there no, no sepulchres? Exod. xiv. 11; Hebrew הֲמִבְּלִי אֵין.

9. A negative particle is also construed with the word 2ⵊ all, so that the negation is not merely confined to this word, but extends also to the verb; as, · 2ⵜⵎⵜ · ⵥ2ⵞ2 ⵥⵕⵒⵜⵜⵜ · 2ⵊ · ⵥⵐⵐ lest finding him every one might be killing him, Gen. iv. 15. The negation is, however, sometimes special; as, Num. xxiii. 13, ⵐⵏⵕⵕⵐ · ⵌ2 · ⵣ2ⵊⵞ but all of it thou shalt not see, i. e. you shall see a part.

10. The repetition of the adverb, besides giving the usual intensive force, sometimes denotes a progressive action; as, ⵥⵏⵞⵞⵐⵌⵐ · ⵐⵒⵎⵐⵐ · ⵐⵒⵎⵐⵐ I will expel him little by little, Exod. xxiii. 30; 2ⵒ2 · 2ⵒ2 · ⵜⵐⵎ2ⵒ · ⵒ⳽ⵐⵐ he shall mount above thee higher and higher, Deut. xxviii. 43.

11. Comparative particles are sometimes redundant; as,

ᒫᔕᒣᒣᔕ · ᒣᒿ · ▽ᒐᐱᵐᐃᔕ *sware to me to-day*, Gen. xxv. 33, where ᔕ is redundant; ᔕᒣᒣᔕᔕᐱᔕᔕ · ᔕᔕ▽ · ᔕᔕᔕᔕ *and the people were complaining*, Num. xi. 1, which is rendered by the LXX., καὶ ἦν ὁ λαὸς γογγύζων. Compare Exod. i. 12.

12. The particle ᒫᔕᒿ is principally used to point out an event as the consequence of one previously stated; thus, ᒫᔕᒿᐱ▽ᐱ·ᐱᒿ·ᒿᔕᒿ *therefore ye shall not lead*, Num. xx. 12; ᒿᐱᔕᵐᒣ·ᒣᔕᒿᒿ·ᔕᔕᐱ·ᒫᔕᒿ *therefore say to the children of Israel*, Exod. vi. 6; ᒫᒣᐱ·ᒿᔕ▽ᐱ·ᒿᔕ·ᒫᔕᒿ *therefore who-soever slayeth Cain*, Gen. iv. 15.

13. The compound particle ᒿᔕ · ᒿᒣᔕᒿ *therefore*, differs somewhat from the preceding one, for while the latter marks the relation of two events as that of direct cause and effect, the former generally indicates an event resulting indirectly from a preceding one; thus, ᔕᒿᒣ·ᐱᒿᵐᒣᔕ·ᒿᔕ·ᒿᒣᔕᒿ *on this account shall a man leave*, Gen. ii. 24; ᒿᒣᔕᒿ·ᒿᔕ·ᔕᐱ▽ᐱ· ᔕᵐ *therefore he called the name*, Gen. xix. 22; instead of this, we find ᒿᔕ·ᒿ▽, Gen. xx. 6; ᒿᒣᔕᒿᒿ, Gen. x. 9; and the simple ᒿᒣᔕᒿ, Gen. xvi. 14.

14. Many particles which are included in the *conjunctions* by some, are referred to the *adverbs* by others. On this account, the student will probably find, under conjunctions, particles which, from their force and use, he has led to consider as adverbs, and *vice versâ*.

PREPOSITION.

1. The separable prepositions are properly nouns in the *constructive* state, governing the word before which they are placed in the genitive case; as, ᔕ▽ᔕᐱ·ᒿ▽ *upon the earth;* ᒣᐱᐱᐱ·ᔕᔕ▽ *with my wife;* ᒿᔕᔕᒣᒿ *unto them;* ·ᒣᒿᔕᒣᒿ ᔕᒿᒣᔕᔕ *between me and between thee*, etc.

2. The separable prepositions are also preceded by other separables and inseparables, so as to form words whose signification is compounded of both; as, ᚱ∇ᚼᎮ and ᚱ∇ᚼ2, from ᚱ∇ᚼ; ᚱᎮ2ᶲ from ᚱᎮ, with a double prefix; ᙏᚱᚳ·2∇, etc.

3. Many prepositions are not immediately connected with the noun they govern, but are followed by other particles, especially the inseparables 2 and ᶲ; as, ᶲᚾᚢᚳ᚜2·ᚳᚢ2ᶲᚢᶲ *within the veil*, Heb. אֶל־מִבֵּית לַפָּרֹכֶת, Lev. xvi. 15; ·ᎮᎮ2 ᶲ2ᚳ∇ᶲ *beside the family*, Exod. xii. 37.

4. The preposition ᚾᙏᚳ9 *between*, is construed in the two following ways: the preposition is repeated with both the objects which form the limit of the space implied in ᚾᙏᚳ9; as, ᶲᚢᚢᶲᚼ·᚜ᙏᚳᚼ᚜·ᚳ᚜ᚼᚳ·᚜ᚳᙏᚳ9 *between the light and darkness*. In the place of the second ᚾᙏᚳ9, the suffix 2 is read; as, ᶲᙏᚳᶲ2·ᶲᙏᚳᶲ᚜·᚜ᙏᚳ9 *between the water and water*, Gen. i. 6; 9ᚱᎮᎮᶲ2·9ᚱᎮᎮᶲ·᚜ᙏᚳᚼ *and between contact and contact*, Deut. xvii. 8.

5. This section contains an account of the principal senses of the *separable* prepositions 9, ᶲ, 2, ᶲ.

The preposition 9,—

(*a*) Denotes *place*; as, ᶲᚾᙏᚳ99 *in the house*, Gen. xxxix. 5, and is sometimes employed with substantives, so as to form with them adverbs; as, ᶲᚢᚢᎮᶲ9 *deceitfully*, Gen. xxxiv. 13.

(*β*) Expresses *motion towards*; as, ᶲ22ᚪ9 *towards heaven*, Gen. xi. 4.

(*γ*) In the sense of *against*; as, ᶲ2ᶲ9 *against all*, Gen. xvi. 12; ᶲᙏᚳᚾᙏᶲᶲ9 *against Egypt*, Exod. xiv. 25.

(*δ*) It expresses also the *material*; as, ·ᚳᚼᚽᚳᚼ᚜·ᚼᚳᚼᚽᚱ·9ᚳᚼᚽᚱ ᶲᚢᚢᚪᚳᎮᚱ *of gold, and of silver, and of brass*, Exod. xxxv. 32; also the *subject of an action*; as, ᶲ9·2ᶲᙏᙏᙏ *he shall*

eat thereof, Exod. xii. 43, 44; also the *manner of an action;* as, 𐤣𐤁𐤋 · 𐤁𐤊𐤋 *with all thy heart*, Deut. vi. 5, etc.

(ε) In the sense of *for, on account of;* as, 𐤁𐤊𐤎𐤐 *for money*, Deut. ii. 6; 𐤁𐤂𐤍𐤁𐤕𐤅 *for his theft*, Exod. xxii. 3; 𐤁𐤏𐤁𐤅𐤓 𐤇𐤌𐤔𐤄 *on account of five*, Gen. xviii. 28.

(ζ) With the force of *by, through;* as, 𐤁𐤌𐤔𐤄 *by Moses*, Num. xii. 2; also in the sense of *with*, denoting the instrument; as, 𐤁𐤇𐤓𐤁𐤉 *with my sword*, Gen. xlviii. 22; also *with*, in the sense of *together with;* as, 𐤁𐤌𐤒𐤋𐤉 *with my rod*, Gen. xxxii. 10.

(η) It has frequently the senses of *when, after that*, etc., especially with the infinitive mood. Moreover, this preposition is frequently wanting, and sometimes redundant.

6. The preposition 𐤊,—

(a) Primarily signifies *like as, as if;* thus, 𐤊𐤃𐤌𐤅𐤕𐤍𐤅 *according to our likeness*, Gen. i. 26. When it is doubled, the former is *so*, the latter *as;* thus, 𐤊𐤓𐤔𐤏 · 𐤊𐤑𐤃𐤉𐤒 *so the righteous as the wicked*, Gen. xviii. 25; 𐤊𐤌𐤅𐤊 · 𐤊𐤐𐤓𐤏𐤄 *so thou as Pharaoh*, Gen. xliv. 18.

(β) In the sense of *about, nearly;* of number, 𐤊𐤔𐤔 𐤌𐤀𐤅𐤕 *about six hundred*, Exod. xii. 37; of time, 𐤊𐤏𐤕 𐤇𐤉𐤄 *about the time of life*, Gen. xviii. 10.

(γ) Like 𐤁, it is used in the sense of *when, after that;* as, 𐤊𐤔𐤌𐤏 · 𐤏𐤔𐤅 *and when Esau heard*, Gen. xxvii. 34; 𐤊𐤊𐤋𐤕𐤅 *after he had made an end*, Deut. xx. 9.

(δ) It is deficient in Gen. xlix. 9, 𐤂𐤅𐤓 · 𐤀𐤓𐤉𐤄 *as a lion's whelp*. Sometimes it is redundant, like 𐤁.

7. The preposition 𐤋,—

(a) Is used in the sense of *at, to*, or *in*, expressing motion; as, 𐤋𐤊 · 𐤀𐤔𐤓 · 𐤋𐤅 *all which there is to him*, Gen. xxxix. 8; 𐤋𐤋𐤊𐤕 *to go*, Deut. xxix. 18.

(β) It expresses the *essence, condition,* or *state* of a thing; as, ꜰ꜠ꜱꜰ꜠ꜟ꜠ᏉⱣ·ꜟꜱᎫꜱᏜ·ꜱꜱᏜᎧ·ꜰᏆꜱꜰ *and man was in* the state of *a living soul,* Gen. ii. 7; ꜱᎧᎧᏜᏚ·ᜪᏜ·ᎧᏆꜱꜰ *and she was to me for a wife,* Gen. xx. 12.

(γ) It denotes the instrument, and is used for ꜱ; as, ᏆᏆᏚᏜᏚ *by the sword,* Lev. xxvi. 7.

(δ) In the senses of *according to;* as, ᏆᎧꜰᎧᏜᏚꜱᎧᏜᏆᏚᏜ *according to their species :—concerning;* as, ᜪᏜ·ᜪᏆᏚᏜᏚ *say concerning me,* Gen. xx. 13:—*on account of;* as, ᏚᎧᏜᏚᏚ *on account of their noise,* Num. xvi. 34.

(ε) Expressing advantage, in the sense of *for;* as, ᏚᎧᏚ *for them,* Exod. xiv. 25; ᜪᏜᏆᎧᎧ *had been with me,* Gen. xxxi. 42: also in the sense of *exchange;* as, ꜰᏜᏆᜪᏚᏜᏆᎧᎧᎧᏜ *brick for stone,* Gen. xi. 3.

(ζ) The construction of Ꮪ with the infinitive has been previously explained. It is sometimes redundant and deficient.

8. The preposition ᏚᏚ,—

(a) The original force of this preposition, like that of the full form ᏚᏚᏚ, is *from;* it denotes the *cause;* as, ᏚᏚᏉᏚᏜ ᏜᏆᎧᏜ·ᏚᏜ *from the God of thy father,* Gen. xlix. 24; here I have read ᏚᏜ·ᏚᏚᏉᏚᏜ for Walton's ᏚᏜᏜᏆᏉᏚᏚ, according to Castel's emendation in the Heptag. under ᏚᏚᏚ. Hence arises its negative force; as, ᏆᏉᏉᜪ·ᏚᏚᏉ·ᏚᏚᏚᏚᏚ *not to say unto Jacob,* Gen. xxxi. 29, instead of which the complete form ᏚᏚᏚ is found.

(β) With the sense of *on account of, because;* as, ·ᎧᏆᏚᏚᏚᏜᏚᏚ ᏚᏆᏚᏜᜪ·ᏜᏆᏜᜪ *because God loved you,* Deut. vii. 8.

(γ) In the sense of *after;* as, ᏚᏜᜪᏚᏆᜪ·ᏚᏜᜪᏚᏜᏚᏚ *after some days,* Gen. iv. 3.

(δ) This preposition has other senses, which are, however,

of rare occurrence. Like the rest, it is sometimes deficient and redundant.

CONJUNCTIONS.

1. The separable conjunctions agree in construction, for the most part, with the adverbs, except that they are always put before sentences, for the purpose of *connecting* them. Some, like nouns and adverbs, are preceded by prepositions; as, ‏ᙈᘿᔓᐧᔓᐁ‎ *so as not*, Deut. iii. 3.

2. The relative prefix ᔓ is sometimes used with the perfect tense, expressing the reason for a thing done; as, ᐧᔓᔓᘔᐁ ᔓᔓᙈᙈᔓᙏᔓᐧᐁᐁᙈᙈ *we went to the land because thou sentest us*, Num. xiii. 28; ᙈᙏᐁᘔᙈᐁᐧᔓᙈᙈᔓ *because God was there*, Exod. xx. 21. It is also found with the future, expressing the purpose or consequence of any thing; as, ᙈᘔᐧᙍᙏᙏᔓ *that it may be well with thee*, Deut. iv. 40. The relative is similarly used with prepositions.

3. A conjunction is sometimes found where, in Hebrew, there is an ellipsis of אֲשֶׁר after a preposition; as, ᐧᘔᙏᔓᙍ ᙏᙏᙈᐁᐧ ᙈᘔᙈᙍᙍᐁᙈ *that my soul may bless thee*, Gen. xxvii. 4; ᔓᔓᙈᙈᙈᐧᘔᙏᔓᙍᘔ *that you may live*, Deut. iv. 1.

4. Sometimes a sentence upon which another depends seems to be wholly omitted; to complete the sense, therefore, and construction, it must be supplied; as, ᙈᙍᙈᙈᙈᙈᘔᙈ ᙈᙈᙈᘔᙍᐧᙈᙏᐧᙏᙍᙍᐁᙈᐧᙈᘔᔓ *because I said*, I will take care, *lest thou take thy daughters*, Gen. xxxi. 31, where there is an ellipsis of the Latin ‘cavebo’.

5. The inseparable conjunction ᙏ is variously used in connecting the members of a sentence; it usually has the sense of ‘and’ or ‘also’.

(*a*) It is found in Gen. xii. 12, in the sense of ‘but’; as,

ᚅᚂᚊᚏ·ᚐᚏᚂᚊᚏᚅ·ᚏᚋᚏᚅᚁᚕᚚᚊᚏᚅ *and they will kill me, but thee will they save alive.*

(β) In the sense of 'however', 'since'; as, · ᚐᚌᚐᚌ ᚊᚂᚊ · ᚏᚅᚂᚊᚋᚕᚐ · ᚏᚅᚂᚂᚅᚅ · ᚊᚌᚚᚋᚄ · ᚏᚅᚂᚊᚂᚅᚂ *wherefore have you come to me, since ye hate me*, Gen. xxvi. 27; ᚄᚕᚒ·ᚂᚕᚐᚅᚌᚄ·ᚂᚊᚏᚅ *because she is the possession of a master*, Gen. xx. 3.

(γ) It is also found in the sense of 'either', 'therefore'.

(δ) In the sense of 'so that', 'in order that'; as, · ᚂᚄ ᚄᚐᚄᚂᚂ·ᚌᚌᚌ·ᚂᚊᚏ·ᚄᚄᚊᚂᚅᚏ·ᚋᚚᚌᚄ·ᚊᚌᚌᚌᚕ·ᚏᚏᚒᚕᚂᚌᚂ *ye shall not swear by my name falsely, that ye profane not the name of your God*, Lev. xix. 2; ᚂᚂᚌᚌᚏ *that he may die*, Exod. xxi. 12.

(ε) In the sense of 'when' or 'while'; as, · ᚄᚄᚒ · ᚒᚏᚄᚏ ᚉᚒᚊᚄ *when Lot entered Zoar*, Gen. xix. 23.

(ζ) The particle ᚏ is used in a sentence to which it gives a *retributive* sense, arising from the expression of a condition or cause in a preceding one; as, ·ᚅᚂᚂᚂ·ᚊᚌᚒᚄᚄᚂᚂ·ᚂᚏᚅᚄ ᚂᚏᚅᚌ·ᚊᚂᚌᚌᚌᚌᚂᚅᚏ *whether because thou art my brother, therefore wilt thou serve me freely*, Gen. xxix. 15; ·ᚅᚏᚅᚊ·ᚕᚒᚊᚄ ᚅᚌᚂᚊᚊᚚ·ᚂᚊᚄ·ᚌᚄ *therefore the Lord will keep for thee the covenant*, Deut. vii. 12. Similarly, ·ᚅᚂᚌᚌ·ᚂᚏᚅᚄᚌᚌᚊᚊᚌᚌ·ᚌᚌᚏᚊᚂᚊᚄ ᚂᚏᚌᚊᚂᚌᚌᚒ·ᚊᚄᚂᚂᚄᚏ *in the day of your eating of it, then shall your eyes be opened*, Gen. iii. 5.

(η) The conjunction ᚏ is sometimes apparently redundant; as, ᚂᚊᚅᚅᚅ·ᚐᚌᚌᚂᚂ·ᚕᚚᚒᚂᚂᚂᚏ·ᚊᚌᚌᚐ·ᚄᚌᚂᚂ·ᚄᚌ *every one who eateth bread leavened, that soul shall be cut off*, Exod. xii. 15, 19.

There are various other senses, too numerous to mention here.

6. When the conjunction ᚌᚂ is repeated, the former

signifies 'either', the latter 'or'; as, ⵏⵔⵢⴶ·ⵯⴰⵔ·ⵇⵣⴰ·ⵯⴰⵔ *whether ox or sheep*, Deut. xviii. 3. This is similar to the Greek usage of εἰ and εἰ.

7. The particle ⴶⴰ, when repeated, is used in the sense of 'so'——'as'; thus, ⴶⴶⴰⵯⴶⴻⴰ·ⴶⴰ·ⴶⴶⴾⴶⴰ·ⴶⴰ *so we, as our fathers*, Gen. xlvii. 3.

8. Conjunctions expressing *doubt* are not always found with this force, but are sometimes used to denote the difficulty of accomplishing the object in question, or to bring forward prominently other similar circumstances connected with it; as, ⴶⵣⴶⵏⴻⵣⵖⴸ·2ⵏⵯⴻ·ⵯⴶⵯⴰⴰ·ⵏ2ⵣⴰ·ⴰⵣⴰⵏⵏ·ⵯⵏ2·ⵖⴶⴰ *I will ascend unto God, peradventure I shall make an atonement for your sins*, Exod. xxxii. 30; Heb. ⵉⵍⴰⵡ. It is rendered by the LXX., ἵνα ἐξιλάσωμαι. In this case, the peculiar force of the conjunction is well marked by the English "peradventure". ⴶⵣⴶⵏⵏⴰⵯⵯⴰ·ⴶⴻⴻ·ⴰⴻ·ⴶⵣⴻⴻⵖⴰ·ⴰ2ⵣ *and ye shall not touch of it, lest ye be destroyed*, Gen. iii. 3, rendered by the LXX., ἵνα μὴ ἀποθάνητε, where the stress lies upon the necessary consequence of their so doing, and conveys no doubt; ⴰⴰⴶ2·ⵏⴰⵢⴶ·ⴰ2ⵯⵢⴰ2·ⴻⴶⴰ *let her receive it to herself, lest we may be for contempt*, i. e. may be mocked, Gen. xxxviii. 23, which is expressed by the LXX., ἀλλὰ μή ποτε καταγελασθῶμεν. In all these cases, though adverbs of *doubt* are used, they appear to carry but little of their usual force, but prominently introduce certain points arising from the previous sentence.

INTERJECTIONS.

1. The interjections, properly speaking, are placed *absolutely* in a sentence; that is, do not depend in construction upon any word or words therein.

2. As in Latin and Greek, some verbs are used as inter-jections; thus, ᚠᚢᚋᚾ·ᚋᚾᚠᚾ ἄγε, καταβαίνωμεν; or, *age, descendamus.* So, ᚋ2ᚋᚢᚋ·ᚋᚋᚋᚋ·ᚋᚢᚋ·ᚋᚾᚋ·ᚋᚨ *si iter mihi ineundum, quæso, ex sententiâ facere liceat,* Gen. xxiv. 42; ᚢᚋᚋ·ᚋᚋᚋᚋ2·ᚾᚨ *Behold! here is seed for you,* Gen. xlvii. 23; ᚋᚾᚋᚠ·ᚢᚢᚠ2·ᚾᚾᚾ *Come! let us make a treaty,* Gen. xxxi. 44.

3. Some nouns have the force of interjections when, on account of a vehement affection of the mind, they are *abruptly* expressed, and are entirely independent of the rest of the sentence; as, ᚋᚋᚢᚋᚢ2·2ᚨᚾ *profanum servis tuis!* i. e. *absit à servis tuis,* Gen. xliv. 7.

4. Few remarks are required on the Syntax of the Inter-jection for practical purposes, inasmuch as that part of speech is independent of the rest of the sentence. The force of the Interjections, which may be derived from the Lexicon, is all that is required.

On the Syntax generally it may be observed, that, for the most part, it agrees with the Hebrew and the other Shemitic languages.

EXTRACTS.

THE following remarks upon the text and construction of some passages in the Extracts will be read with advantage by the student.*

GENESIS, I.

Ver. 2. — ܘܗܘܬ should probably be read ܘܗܘܐ or ܘܐܬܗܘܝ ; compare the rendering רֵיקָנְיָא in the Targum with the latter. Cellarius explains the form in the text as, " factum κατ' ἀποκοπὴν ex ܪܡܝܘܬ; *inanitas;*" to this conjecture the use of the preceding ܐܟܣܝܐ as an *adjective* is somewhat opposed.

Ver. 9.—There is an apparent ellipsis of ܒ before ܚܕܐ.

Ver. 11.— ܬܕܐܐ is for ܬܐܐ, from ܐܐܬ. The succeeding ܐܐܬ in the text, may be taken as an *emphatic* infinitive ; so we may render, *let the earth* (fem.) *abundantly bring forth herbage sowing* (i. e. the earth) *seed,*† inasmuch as ܡܙܪܥܢܝܐ is Pahel or Aphel participle fem., as may be inferred from v. 12, 29.

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* The author would remind such of his readers as are disposed to be *Sebaldi Ravii,* that his conjectures are not made in the spirit or on the principles of Houbigant.

† That is, by the agency of wind and water, as in the case of the seeds of the *Anastatica Hierochuntica,* or Rose of Jericho.

Ver. 14.—ﬡﬠﬡﬡﬠ would lead us to expect ﬡﬠ2ﬡ2 for ﬡ2ﬡ2 ; so in vers. 16, 18.

As regards ﬠﬡﬠﬡ in this verse, and ﬠﬡﬠﬡﬡ in the succeeding, both are evidently misread for ﬡﬠﬡﬡ, as Cellarius would seem to insinuate in a note upon this place ; " ﬠﬡﬠﬡ eliso ﬡ pro ﬠﬡﬠﬡﬡ quod per paragogen est pro ﬡﬠﬡﬡ."

Ver. 16.—I doubt whether ﬡﬠ2ﬠ should form part of the text; and this doubt is confirmed by the succeeding *parallel* passage, ﬡﬠﬠﬡﬠ · ﬡﬡ · ﬡﬠﬡﬠﬡ, where no such circumlocution occurs, although it appears perfectly *antithetical*.

Ver. 17.—ﬡﬡﬠﬠ may be Aphel for ﬡﬡﬠﬡﬡ, from ﬠﬡﬡ; or, by *metathesis*, for ﬡﬠﬡﬠ, regularly ﬡﬠﬡﬡ, Pahel. The latter supposition receives confirmation from ﬠ2ﬠﬠﬠ in the succeeding verse.

Ver. 20.—ﬡﬠﬡ2 may be an *emphatic* infinitive after ﬡﬠﬡﬡ2ﬡﬡ, as well as a substantive. The former supposition is perhaps preferable.

Ver. 25.—As regards the expression · ﬠﬠﬠ2ﬠﬡ2ﬡ·ﬡﬡﬠ ﬡﬡﬠﬡﬡ, there can be little doubt of its inaccuracy as it now stands; it is incompatible with the Hebrew, Targum, and Syriac version. It might be read with a slight alteration, ﬡﬡﬠﬡﬡ · 2ﬠﬡ · ﬡﬠﬠﬠﬠﬠ · 2ﬡ · ﬡﬡﬠ, which is tolerable. On the other hand, it may be corrupted from a gloss, ﬡﬡﬠﬡﬡ · 2ﬠﬡ, in explanation of the term ﬡﬠﬡ in the succeeding verse, and carelessly transferred into the text. In the latter case, the phrase ﬡﬡﬠﬡﬡ · 2ﬠﬡ should be omitted from Walton's text. It is difficult to explain it as it now stands.

Ver. 26.—ﬡﬡﬡﬠﬡﬠﬠ is somewhat anomalous ; probably imitated from the Hebrew participle רֶמֶשׂ or רֹמֵשׁ, the *Tsere*

being represented by ⵉⵟ. Should it be read ⵉⵟ̇ⵟⵯⵟ Pehil?
Vide also ver. 30.

Ver. 28.—All the versions tend to render the reading
ⵉⵟⵯⵟⵟⵟⵟ suspicious. Should it be ⵉⵟ̇ⵟⵟ, as in ver.
24, 25, etc.? The compound ⵟⵯⵟⵟⵟⵯⵟ immediately
succeeding answers to the Hebrew הָרֹמֶשֶׂת, whence it is
probably derived. Here again, I apprehend, the true
reading may be obtained by expelling ⵟ, when we may
render, *which hath crept*, Pahel; at least, such an elision
would produce a form consistent with the general principles
of the language.

EXODUS, XX.

Ver. 5.—ⵯⵟⵟⵟⵯⵟⵟⵟ · ⵥⵟⵟ · ⵟⵯⵟⵯⵯⵟⵥⵟ · ⵥⵟⵟ is literally
rendered from the Hebrew. Of course there is an ellipsis of
a substantive, and in all probability this substantive is ⵟⵟⵟⵟ
in the extended sense of *descendants ;* hence we may render,
visiting the sin of fathers upon the immediate *descendants*
(i. e. children and grand-children), *and upon the third and
fourth descendants* (generations). In the Targum we have,
עַל־דָּר־תְּלִיתָי וְעַל־דָּר־רְבִיעִי.

Ver. 10.—Upon the hiatus after ⵟⵯⵯⵟⵯⵟ Cellarius re-
marks, "hiatus arguit vocem ⵟⵯⵯⵟⵟⵟ *jumentum tuum*, quam
codex Ebræo-Sam. habet; in versione autem non apparet."

Ver. 11.—The reading ⵟⵯⵯⵯⵯⵯ for ⵟⵯⵯⵯⵯ is to be remarked.

Ver. 16.—ⵯⵟⵟⵟ̇ⵟ is apocopated for the full form ⵯⵟⵟⵟ̇ⵟⵟ
Pahel, from ⵟⵯⵟ̇.

Ver. 17.—The latter part, of this verse is interpolated
from Deut. xxvii. 2, etc.; xi. 30. ·The apocopate ⵉⵟⵟⵟ for
ⵉⵟⵟⵟⵟ should also be noted.

I have retained ⁘⁘⁘⁘⁘ in the text, in deference to the opinion of Castel, who says, "⁘⁘⁘⁘ *idem quod* תורה," although I am convinced we ought to read ⁘⁘⁘⁘ instead.

Ver. 19.—This verse is chiefly derived from Deut. v. 24—27. In it ⁘⁘ for ⁘⁘⁘ must be observed; as also ⁘⁘⁘⁘ Aphel imperative, formed regularly like the Chaldee from ⁘⁘⁘, the vowel *Tsere* being represented by the *mater lectionis* ⁘.

Ver. 20.—In the phrase ⁘⁘⁘⁘ · ⁘⁘⁘⁘, the infinitive is governed by the ellipsis of ⁘, or by the ⁘ in the adverb.

Ver. 22.—This verse is interpolated from Deut. v. 28, xviii. 18, and succeeding verses. Perhaps ⁘⁘⁘⁘ should be read ⁘⁘⁘⁘.

As regards the expression ⁘⁘⁘⁘⁘⁘⁘⁘, something is clearly wrong. It perhaps should be either ⁘⁘⁘⁘, as in Gen. xxx. 34, or ⁘⁘⁘⁘⁘⁘; the latter is preferable. The reading in the text is evidently a compound of the two conjectures just given; for, ⁘⁘⁘ is for ⁘⁘⁘⁘ or ⁘⁘⁘·⁘⁘. The latter conjecture may even be an incorporated gloss on the former, or *vice versâ*.

Some little difficulty attaches to the word ⁘⁘⁘⁘ in the latter part of the verse. I propose to derive it from ⁘⁘⁘ *to bear*, *to attend*, the compound ⁘⁘⁘⁘ being found in Gen. xlii. 23, in the sense of *interpreter*. If this be the case, we ought to read ⁘⁘⁘⁘ as a participle, and render, *I will tell all that pertaineth to the decrees and judgments*, etc. I have simply rendered it by "precepts" in the Lexicon.

Ver. 25.—⁘⁘⁘⁘ is perhaps *Pehil* with a suffix; so that we may render, *thou shalt not build them* (fem.), *having hewn them* (masc.); i. e. thou shalt not build them of hewn,

etc. The word may also be an infinitive, with the omission of the prefix מ; in this case, render, *after hewing them.* The discrepancy in gender between זֹתֵל and דֵל should be noted.

DEUTERONOMY, XXXIV.

Ver. 1.—The student will see that the greater part of the first and the two succeeding verses of the Hebrew, probably containing a complete account of the extent of the panorama exhibited by God to Moses, are rendered in the version by a vague expression of the limits of Moses' observation, without specifying the individual occupants between those limits.

The proper reading of תֵּחַרְאֵהוּ should be יַרְאֵהוּ, as in Num. xxii. 1, xxvi. 3, 63, etc.

Ver. 6.—After קְבֹר, the suffix אֹתוֹ is manifestly omitted.

Ver. 8.—Upon the somewhat confused phrase בְּכִי אֵבֶל דֹּרֵד· מֹשֶׁה, Cellarius remarks, "forte quod dedecus, neminem à morte eximi; vel fletus *nimius*, quod indecorum dolori indulgere." I have doubts about the genuineness of this passage, which it would be superfluous to give here.

GENESIS, I.

(Samaritan script, verses 1–11)

1 ·ⵁ⵿⵿⵿⵿· ·⵿⵿⵿⵿· ·⵿⵿⵿⵿· ⵿⵿· ⵿⵿⵿⵿· ⵿⵿· ⵿⵿⵿·

2 ·⵿⵿⵿· ⵿⵿· ⵿⵿⵿⵿· ⵿⵿⵿⵿⵿· ⵿⵿⵿· ⵿⵿· ⵿⵿⵿·
·⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿· ⵿⵿⵿⵿· :

3 ·⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿⵿·

4 ·⵿⵿⵿⵿· ⵿⵿· ⵿⵿⵿· ⵿⵿· ⵿⵿⵿· ⵿⵿· ⵿⵿ : ⵿⵿ · ⵿⵿⵿⵿⵿·
·⵿⵿· ⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿⵿· :

5 ·⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿⵿·
·<:⵿⵿⵿·⵿⵿⵿·⵿⵿⵿·⵿⵿⵿·⵿⵿⵿·⵿⵿⵿·⵿⵿⵿⵿·-

6 ·⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿· ⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿⵿⵿· ⵿⵿⵿·
·⵿⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿⵿·

7 ·⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿· ⵿⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿⵿⵿⵿·
·⵿⵿⵿⵿· ⵿⵿⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿⵿⵿· ⵿⵿⵿⵿⵿·
·⵿⵿⵿· ⵿⵿⵿· :

8 ·⵿⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿⵿·
·<:⵿⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿·-

9 ·⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿⵿⵿·
·⵿⵿⵿· ⵿⵿⵿· :⵿⵿⵿· ⵿⵿⵿⵿⵿· ⵿⵿⵿⵿⵿· ⵿⵿⵿⵿·
·⵿⵿ ·

10 ·⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿⵿⵿·
·⵿⵿⵿· ⵿⵿⵿· ⵿⵿⵿⵿· :⵿⵿⵿⵿· ⵿⵿⵿· ⵿⵿· ⵿⵿ :

11 ·⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿· ⵿⵿⵿· ⵿⵿⵿· ⵿⵿· ⵿⵿⵿⵿·
·⵿⵿⵿· :⵿⵿⵿⵿· ⵿⵿· ⵿⵿⵿· ⵿⵿⵿⵿· ⵿⵿⵿·
·⵿⵿ · ⵿⵿ · ⵿⵿⵿· ⵿⵿⵿· ⵿⵿ :

12 · ᴧᴘᴊᴧᴄ · ᴧᴧᴣᴘᴧ · ᴀᴠᴧᴧᴇ · ᴧᴧᴧ · ᴘᴧᴧ · ᴧᴘᴧᴧ · ᴈᴧᴈᴊᴈ ·
ᴧᴧᴧᴄ · ᴄᴧᴇ · ᴈᴧᴈ : ᴈᴧᴄᴈᴘᴘᴘᴧ · ᴄᴘᴧ · ᴘᴧᴘᴧᴘ · ᴧᴇ ·
ᴧᴧᴄᴄ : ᴘᴧᴄ · ᴧᴄᴈᴧ · ᴈᴧᴈᴧ · ᴈᴧ ·

13 ᴈᴧᴈᴧ · ᴘᴘᴘᴘ · ᴈᴈᴈᴧ · ᴧᴄᴘ · ᴧᴧᴈᴈᴘ · ᴧᴧᴘᴈᴧ · : < —

14 ᴧᴘᴧᴧ · ᴧᴇᴘᴘ · ᴈᴈ2ᴧ · ᴄᴈᴧᴈᴧᴄ · ᴈᴈᴄᴄᴈ · ᴘᴘᴄᴈᴈ · ᴈᴘᴈᴘᴘᴘᴘ ·
ᴈᴧᴄᴈᴧ · ᴈᴄᴈᴘ · ᴧᴄᴈᴧᴘ · ᴈᴠᴧᴧ · ᴈᴠ · ᴈᴈᴈᴄᴘᴘᴈ ·
ᴧᴈᴄᴄ · ᴈᴧᴈᴈ · ᴈᴧᴄᴄᴈ : ᴈᴧᴈᴄᴈ · ᴈᴄᴈᴘᴈᴘᴄᴈ · ᴈᴄᴈᴘᴈᴈᴄ ·
ᴈᴧᴈᴈᴈᴈᴘ · ᴈᴘᴘᴘᴘᴧᴈ : ᴈᴈᴈᴄ ·

15 ᴈᴈᴈᴧᴈᴘ · ᴈᴄᴈᴘᴈᴈ2 · ᴈᴧᴈᴈᴈᴘ · ᴈᴧᴈᴈ · ᴈ2ᴈᴈ · ᴈᴘᴘᴈᴘᴈ ·
ᴈᴄᴧᴈᴈᴘ · ᴈᴈ · ᴧᴄᴈᴧ · ᴈᴈᴈᴧ · ᴈᴠᴧᴧ · ᴈᴈ : ᴈᴈᴄᴈ · ᴈᴘᴈᴄ ·

16 ᴈᴈᴘᴘ · ᴧᴄᴈᴈ · ᴈᴈᴈ · ᴧᴈᴧ · ᴈᴘᴧᴈᴈᴈᴈ · ᴈᴈᴘᴈᴈᴧᴈ · ᴈᴘᴄᴘᴈᴧᴈ ·
ᴧᴈᴧ · ᴈᴈᴈᴈ · ᴈᴠᴧ2ᴘᴘᴘᴈ2 · ᴈᴘᴈ · ᴈᴈᴧᴈᴈ · ᴈᴈᴘᴘᴈ · ᴈᴧᴄᴈᴧ ·
ᴧᴈᴧ · ᴧᴄᴈᴧᴈᴘ · ᴘᴈᴈᴠᴧᴈ · ᴈᴈᴈᴈᴈᴧ · ᴈᴈᴈᴈᴈᴈ · ᴧᴈᴧ ·
ᴈᴘᴄᴘᴈᴈᴘ ·

17 ᴈᴈᴈᴈ · ᴧᴈᴈᴄ · ᴧᴈᴈ · ᴘᴘᴈᴈᴘᴈᴈ · ᴈᴈᴈᴘᴈᴘᴈᴈ · ᴈ2ᴄᴧᴈᴘ ·
ᴈᴠ · ᴈᴠᴧᴧ :

18 ᴈᴄᴈᴘᴘᴈᴈᴈᴠ · ᴈᴈᴈᴈᴄᴈᴧ · ᴈ2ᴘᴈᴈᴈᴄ · ᴈᴈᴈᴈᴈᴄᴈᴧ · ᴈᴈᴄ · ᴈᴄᴈᴄᴈ ·
ᴈᴈᴈᴄ · ᴈᴘᴘᴘᴈᴄ · ᴧᴄᴈᴧ · ᴘᴈᴧᴈ · ᴈ2ᴧ · ᴈᴄᴈ · ᴈᴈᴈᴄ : ᴈᴈ ·

19 ᴈᴈᴈᴧ · ᴈᴘᴘᴘ · ᴈᴈᴈᴧ · ᴧᴄᴈᴧ · ᴈᴈᴈᴧ · ᴈᴘᴈᴈᴧᴈ · : < —

20 ᴈᴘᴘᴈᴘ · ᴧᴈᴈ · ᴧᴈᴄᴧ2ᴘᴈᴈᴈᴈ · ᴈ2ᴘ · ᴈᴈᴈ · ᴈᴈᴈ · ᴄᴈ · ᴈᴈᴈ ·
ᴘᴈᴈᴘᴈᴈ · ᴈᴈᴈᴈᴈ · ᴈᴈ · ᴈᴠᴧᴧ · ᴈᴠ · ᴈᴈᴈᴈᴈᴈ · ᴈᴈᴈᴈᴈᴘ : ᴈᴈᴈᴧ ᴈ ·

21 ᴈᴈᴈᴈ · ᴈᴈ2ᴈ · ᴈᴈᴈᴘᴘᴈᴈᴈᴈ : ᴈᴘᴄᴘᴈᴈᴈ : ᴈᴈᴈ · ᴧᴈᴧ ·
ᴈᴈ · ᴄᴄᴧ · ᴧᴈ2ᴘᴈᴈ · ᴈᴘᴈᴈᴧᴈ · ᴈᴈᴈᴈᴈ · ᴈᴈᴈ ·
ᴈᴄᴈᴈᴈᴈᴄ · ᴈᴈᴈᴈ · ᴈᴈᴘ · ᴈᴈ · ᴈᴈᴈᴈ · ᴄᴘᴘᴈ · ᴈᴄᴈᴈᴈᴈᴈ ·
ᴧᴄᴈᴄ · ᴈᴈᴈᴈ · ᴈ2ᴈ · ᴈᴈᴈᴄ ·

22 ᴈᴘᴘᴈᴘ · ᴈᴄᴈᴈᴄᴈ · ᴈᴈ2ᴈ · ᴈ2ᴄᴈᴘᴈᴈ · ᴈᴈᴈ2 · ᴈᴈᴈᴈᴈ · ᴈᴈᴈᴈᴈ ·
ᴧᴈᴧ · ᴈᴈᴈ · ᴈᴈᴈᴈᴈᴘ : ᴈᴈᴄᴈᴈᴘᴈ · ᴈᴈᴈᴈᴈ · ᴈᴈᴈᴄᴈ :

23 ᴈᴈᴈᴧ · ᴘᴘᴘᴘ · ᴈᴈᴈᴧ · ᴧᴄᴈᴧ · ᴈᴈᴈᴈ · ᴈᴘᴈᴈᴧᴈᴈ · : < —

24 ᴈᴈᴈᴘᴧ · ᴈ2ᴈ · ᴧᴄᴈ · ᴈᴠᴧᴧ · ᴘᴈᴧ · ᴈ2ᴧ · ᴈᴄᴄᴈᴈ · ᴈᴈᴄᴈᴄᴈ ·
ᴈᴈᴘᴘᴈ · ᴈᴘᴈᴈᴈᴈ · ᴈᴠᴧᴧ : ᴈᴘᴈᴈᴈᴄ · ᴈᴈᴈᴄᴈᴄᴈ · ᴈᴈᴈᴈ ·
ᴈᴄᴈᴄ :

· ⵏⵎⵣ · ⴴⴵⵒⵣ · ⴰⵯⵇⵕ · ⵏⴴⵎⵣⵠ · ⵏⵎ · ⴴⵣⴰ · ⵕⵇⵠⵣ 25
· ⴴⴰⵯⵯⵕⵕ · ⵯⵣ · ⵠⵇⵓ · ⵯⵣ · ⵏⵎⵣ · ⴴⴵⵒⵣ · ⴴⴰⵯⵯⵕⴰⴵ
: ⴴⵒ · ⵏⵣⴴ · ⴴⵣⴰ · ⵣⵟⵠⵣ ·· ⴴⴵⵒⵣⴵ

· ⴵⵏⵎⴱⵯⵏⴰⵣ · ⴵⵏⴰⵣⵎⴱ · ⵯⵯⵕ · ⵇⵇⵠⵣ · ⴴⵣⴰ · ⴰⵯⵏⵣ 26
· ⴴⵣⵣⵠ · ⵎⵯⵯⵒⴴⵣ · ⴴⵯⵏ · ⵏⵎⴵⵣⴴⵏ · ⴴⵣⵯⵣⵎⴴ
· ⴰⴵⵎⵯⵯⵇⴴ · ⴰⴵⵯⴴ · ⵣⵯⴴⵣ · ⴰⵯⵇⵕ · ⵣⵯⴴⵣ · ⴴⴰⵏⴰⵯⵯⵇⴴⵒⵇ
: ⴰⵯⵇⵕ · ⵣⵠ

· ⴴⵣⴰ · ⵣⵣⵣⴵ · ⵏⵣⴰ · ⵏⵎ · ⴴⴰⵯⵯⵕ · ⵏⵎ · ⴴⵣⴰ · ⴵⵣⵏⵣ · ⵏⵇⵇⵣ 27
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· ⵣⵯⵯⴴⴵ · ⴴⵣⴰ · ⴵⵣⵎ · ⵇⵯⵯⵇ · ⴴⵣⴰ · ⴵⵣⵏⵎⵏ · ⵯⵇⵒⵣ 28
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· ⴵⵣⵯⴵⵯⵯⵏⵣ · ⵕⵣⵣⵣ : ⵯⵯⵎ · ⴵⵣⵯⵎⴴⵏ · ⵇⵒⵣⵯⵎⴴ
: ⴰⵯⵇⵕ · ⵣⵠ · ⵏⴵⵎⵯⵯⵇⵇⵯ · ⵯⵯⵎⴵⵯⵎⴵ · ⵣⵯⵣⵣⵣ

· ⵇⴵⵠ · ⵣⵯ · ⵏⵎ · ⴵⵣⵯⵣ · ⵏⵇⵯⵎⵇ · ⵏⵕ · ⴴⵣⴰ · ⵇⵯⵯⵇ 29
· ⵣⵯ · ⵏⵎⵣ · ⴰⵯⵇⵕ · ⵣⵯ · ⵎⵣⵏⵕ · ⵠⵇⵟ · ⵣⵣⵣⵣⵣ · ⵣⴵⵣⵯⵯ
· ⴵⵣⵯⴵⵣ · ⵣⵣⵣⵣⵣ · ⵣⴵⵣⵣⵠ · ⵯⵣⵎⵏⵯ · ⵒⵇⴵ : ⵇⴵⵒⵏ
: ⴴⵣⵯⵯⵯⵯⴵ · ⵎⴴⵎ

· ⵣⵯⵣⵇ · ⴴⵣⵣⵣⵟ · ⵎⵯⵯⵒⴴⵣ · ⵣⵯⵣⵣ ·· ⴰⵯⵇⵕ · ⵏⴵⵎⵯⵎⵏ : ⵣⵯⵣⵇ 30
· ⵏⵎ · ⴴⵏⵎⵣⵟ ·· ⵯⵯⵣⵎⴴ · ⵒⴴⵇ · ⴰⵯⵇⵕ · ⵣⵠ · ⴴⴴⵎⵯⵯⵇⴴ
< : ⵣⴵⵯⵎⵈ : ⴴⵣⴴⵣ · ⴴⵣⵯⵯⵯⵯⵣ · ⵣⵕⵣⵣ : ⵎⵇⴵ > · ⵣⵯ

· ⵇⵎⵯⴴⵯⵯ · ⵇⴱ · ⵏⵕⵯ · ⵇⵒⵇⵠ · ⵯⵣ · ⵏⵎ · ⵏⵣⴰ · ⵣⵟⵠⵣ 31
— < : ⴴⴴⵎⴴⵯⵯ · ⴴⵯⵣⵎ · ⵇⵎⵣⵎ · ⴴⵣⴴⵣ · ⵯⵯⵯⵇ · ⴴⵣⴴⵣ

EXODUS, XX.

: ⵇⵯⵯⵎⵯⵣ · ⵎⵎⵣⵏⵕ · ⴴⵎⵎⵣⵯ · ⵣⵯ · ⵏⵎ · ⵯⵎⵏⵣⴵⵕ · ⵣⵣⵯⵯⵣ 1
· ⵠⵇⵕ · ⴵⵯ · ⴵⵎⵏⵯⵒⴵⵏⵇ · ⵯⵯⴵⵣⵏ : ⴴⵣⴴⵣ · ⵎⵣⵣⵎⴴ 2
ⵯⵯⵎⵇⵇⵠ · ⵏⵎⴴⵎⵯ · ⵯⵯⵎⵇⵯⵎⵯ

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· ܫܡܥܘܢ · ܐܕܢܝ · ܟܠܗ · ܗܕܝܢ ܗܕܒܪܝܐ · ܠܟܠ · ܘܐܡܪ ·
· ܡܛܠ · ܐܕܒܪܟ · ܘܐܝܠܝܢ · ܠܡܐܡܪ · ܥܒܕܢܝܟ · ܠܟ ·
· ܒܐܝܕܝܟ · ܒܡܢܢ · ܠܐ · ܠܟ · ܐܢܬܘܢ · ܕܡ · ܦܩܘܕܝ ·
· ܠܥܡܒܪܐ · ܛܐܒܝܢ · ܐܢܬ · ܘܩܪܠܝ · ܒܝܘܡܝܢܐ · ܐܦ · ܠܟ ·
· ܠܟ · ܠܦܒܕܘܝ · ܫܠܡܐ · ܡܫܟܘ · ܕܝܠܟܘܢ · ܐܦ ·
· ܡܛܠ · ܐܝܟ · ܠܝܗܡܝܢܐ · ܪܒܝܐ · ܫܠܡܐ · ܠܟ · ܠܝܢܛܝܟ ·
· ܘܕܒ · ܝܠܐ · ܐܢ · ܫܡܝܐ · ܘܩܪܠܝ · ܫܒܬܐ · ܘܗܕܒܪܝ ·
· ܘܡ · ܒܝܘܡ · ܠܡܐܡܪ · ܝܥܒܕܘܟ : ܩܪܝ · ܕܢܝܢܐ ·
· ܫܒܬܐ · ܐܢܬ · ܗܝܢ · ܕܡܝܠܟ · ܩܪܝ · ܐܢܬ · ܠܐܕܘ ·
· ܠܟ · ܒܫܡܝܢܐ ; ܠܟ · ܐܝܟ · ܒܝܘܡܝܢܐ ·
· ܠܐܪܥܐ · ܗܝܢ · ܠܟ · ܐܢܬ · ܫܩܘܝ · ܡܥܕܪܝܢ ·
· ܫܡܝܐ · ܡܛܡܝ · ܘܐܝܠܝ · ܐܝܟ · ܪܐܥܝ · ܘܕܒ ·
· ܘܕܒ · ܒܓܘܝ · ܫܡܝܐ · ܒܥܕܢ · ܐܟܠܝܢܐ ·
— <: ܫܡܝܐ · ܒܥܕ · ܐܦܝܗ · ܐܡܝܪ · ܐܪܡܝܐ ·

· ܠܟܠ · ܠܡܐ · ܫܡܝܐ · ܘܗܝ · ܕܝܠܟܘ · ܥܡܐ · ܒܟ · ܡܘܠܝ 18
· ܠܒܪܡܝܪ · ܘܡ · ܠܡܡܝܢ · ܘܐܝܠܝ · ܫܡܝܢܐ · ܝܠܐ ·
· ܪܦܒܟܘܢ · ܕܒܕܘܝ · ܟܠ · ܘܝܠܐ · ܒܟ · ܝܝܐܡܝ ·
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· ܡܥܒܝ · ܘܒܝ · ܠܒܪ · ܡܛܐܐ · ܐܢܫܝ · ܐܦܠܝܢ ·
· ܟܐܬ · ܫܒܬܐ · ܠܐܝܠܝܢ · ܒܫܘ · ܫܡܝܠܝ · 22ܫܡ · ܠܟܐ ·
· ܐܝܒܒ · ܐܢܫܝ · ܠܒܘܫܡܝ · ܠܟܐ : ܠܐܫܘ · ܫܒܟ ·
· ܦܟ : ܐܝܟ · ܒܪܒܟܘܬ · ܠܟܒܠ · ܠܡܫܘܝ · ܠܡܝܕ · ܝܟ ·
· ܒܟ · ܠܟ · ܠܟܐ · ܒܪܝܡ · ܠܒܠ · ܐܝܟ · ܐܝܟ ·
· ܥܦܠ · ܡܫܘܝ · ܝܩ · ܠܒܘܟܘ · ܫܡܛܝܠܝ · ܫܡܘܝ · ܫܡܝܠ ·
· ܐܢܫܝ · ܐܝܠ · ܦܩܦ · ܘܐܝܟ · ܐܝܟ · ܐܝܠܝܢ ·
· ܐܢܘ · ܒܟ · ܡܡܝܘܐ · ܡܐܟ · ܠܒܠܟ · ܐܝܠܟ · ܠܟܐ ·
· ܫܡܘ · ܠܒܠܟ · ܐܝܟ : ܠܐܫܘ · ܒܟ · ܡܛܐ · ܒܠܠ ·
· ܠܝܫܘ · ܠܠܦܩ · ܐܝܟ · ܡܛܠ · ܠܒܠܘ · ܠܐܫ · ܠܐܫܡܝܐ ·
: ܠܪܒܟ · ܕܘ

· ܠܡܪܡ · ܫܡܝ · ܝܠܐ · ܠܦܒܠܟ · ܝܠ · ܫܡܝܐ · ܡܛܐ · ܒܐܝܟܠ 20

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25 ꞏ ꝓ꒒ꞷꞏ ꝓꞷ꒒ꞏ ꝓ꒒ꞷꞏ ꒒꒒ꞷ ꞏ ꞷ꒒ꞷ ꞏ ꝓ꒒ꞷ
     ꞏ ꞷ꒒꒒ꞷ ꞏ

26 ꞏ ꞷ꒒ꞏ ꝓ꒒ꞷꞏ ꝓꞷ꒒ꞷꞏ ꝓꞷ꒒ꞷꞏ ꝓ꒒ꞏ
     ꞏ ꝓꞷ꒒ꞷ ꞏ ꞷ꒒ꞏ ꞷ꒒ꞷ ꞏ ꞷꞷ꒒ꞷ ꞏ
     ꝓꞷꞷꞷ :—<

DEUTERONOMY, XXXIV.

1 ꞏ ꞷꞷ꒒ꞷ ꞏ ꝓꞷꞷ ꞏ ꝓꞷꞷ ꞏ ꝓꞷ꒒ꞷ ꞏ ꝓꞷꞷ ꞏ ꝓꞷꞷꞷ ꞏ
    ꞏ ꞷ꒒ꞷꞷꞷ ꞏ ꞷꞷ꒒ꞷ ꞏ ꞷꞷꞷꞷ ꞏ ꝓꞷꞷꞷ ꞏ
    ꞏ ꞷꞷ꒒ꞷꞷ ꞏ ꝓꞷꞷꞷ ꞏ ꝓꞷꞷꞷ ꞏ
       ꞏ ꞷꞷꞷ ꞏ ꞷꞷꞷ ꞏ

4 ꞷ꒒ꞷ ꞏ ꞷꞷꞷ ꞏ ꝓꞷ꒒ꞷ ꞏ ꞷ꒒ꞷ ꞏ ꞷ꒒ꞷ ꞏ ꞷꞷ꒒ꞷꞷ ꞏ
    ꞏ ꞷꞷꞷ꒒ ꞏ ꞷꝓꞷꞷꞷ ꞏ ꝓ꒒ꞷꞷꞷ ꞏ ꝓꞷꞷꞷ ꞏ
    ꞏ ꝓ꒒ꞷꞷ ꞏ ꞷ꒒ꞷꞷꞷ ꞏ ꝓꞷ꒒ꞷꞷ ꞏ ꞷꞷ꒒ꞷ ꞏ
       ꞷꞷꞷꞷ :—<

5 ꞏ ꞷꞷꞷ꒒ ꞏ ꝓꞷꞷ ꞏ ꝓꞷꞷꞷ ꞏ ꝓꞷꞷꞷ ꞏ ꝓꞷꞷꞷ
     ꞏ ꞷꞷ꒒ꞷ ꞏ

6 ꞏ ꝓꞷꞷꞷ ꞏ ꞷꞷꞷ ꞏ ꝓꞷꞷꞷ ꞏ ꝓꞷꞷ ꞏ ꝓꞷ꒒ꞷ ꞏ
     ꝓꞷꞷ ꞏ ꞷ꒒ꞷꞷ ꞏ ꝓꝓꞷꞷ ꞏ ꝓꞷꞷꞷ :

7 ꞏ ꝓꞷꞷꞷ ꞏ ꞷꞷ꒒ꞷꞷꞷ ꞏ ꞷꞷꞷꞷ ꞏ ꝓꞷꞷꞷ ꞏ
       ꞷꞷꞷ ꞏ ꝓꞷꞷ ꞏ ꞷꞷꞷꞷ :—<

8 ꞏ ꝓꞷꞷꞷ ꞏ ꞷꞷ꒒ꞷ ꞏ ꞷꞷ ꞏ ꝓꞷꞷ ꞏ ꝓꞷꞷꞷ ꞏ
    ꝓꞷꞷꞷ ꞏ ꞷꞷꞷꞷ ꞏ ꞷꞷꞷꞷ ꞏ ꝓ꒒ꞷ ꞏ ꞷꞷꞷ ꞏ

9 ꞏ ꝓꞷꞷꞷ ꞏ ꝓꞷꞷ꒒ꞷꞷ ꞏ ꝓꞷꞷ ꞏ ꞷꝓꞷꞷꞷ ꞏ
    ꞷꞷ ꞏ ꝓꞷꞷ ꞏ ꝓꞷꞷ꒒ꞷꞷ ꞏ ꝓꞷ꒒ꞷ ꞏ ꞷꞷꞷꞷ ꞏ
       ꝓꞷꞷꞷ ꞏ ꝓꞷꞷ ꞏ ꞷꞷꞷ ꞏ ꝓꞷꞷ :—<

10 ·ꗛ·ꗬ·ꗪꗧꗧꗬ·ꗷ/ꔖꗩ꘎ꗵ·ꗬꗵꗧ꘍·ꗵꗩꗜꗧꗪ·ꗬ/ꗧꗵ·/ꗬꗧꗬꗪ꘏
꘏·ꗧꗵꗵꗪ/ꗪ·/ꗪꗵꗵꗪ/ꗪ·ꗡꗫꗡꗵꗵ·ꗡꗩꗧꗵꗵ꘏

11 ꗪꗧꗪ·ꗡ/ꗩꗵꗵꗪꗵ꘍꘎ꗵ·ꗪꗵꗩꗵꗵꗵꗪ/ꗵ꘍꘎ꗜꗧꗷꗵꗵꗵꗡ꘏
꘍ꗡꗪꗧꗵ·ꗵꗡꗵꗩꗡꗡꗵ꘎꘏꘏ꗵꗵꗪꗵ·ꗵꗡꗵꗪꗵꗧꗵꗡ꘏·ꗩꗜꗪꗧꗵꗩꗵ꘍꘏

12 ꗪꗧꗪ·꘏ꗩꗵꗬ·ꗵꗡꗩꗵ·ꗵꗡꗜꗪꗩꗜ·ꗡꗵꗵꗪꗪꗵꗜꗧꗷꗵ·ꗵꗪꗵꗵ꘏·ꗡꗵꗵꗪꗵꗵꗪ꘏
ꗧꗧꗵ·ꗵꗡ꘏ꗵꗵ/ꗡꗧꗡꗩꗬꗜꗵ·ꗡꗜꗧ·ꗪꗪꗧꗡ꘏ꗜ꘍꘍꘍ —<:

LEXICON.

א

ܐܒܐ a father
ܐܒܢܐ a stone
ܐܒܪܗܡ Abraham
ܐܝܕܐ a hand
ܐܢܫ a man
ܐܪܥܐ earth, land
ܐܗܪ to shine; *as a subs.*, light
ܐܘܪܚܐ way, path
ܐܝܩܪ to honour; *Aphel*, Chald. יָקַר
ܐܙܠ to go away, depart
ܐܚܐ a brother
ܐܝܟܢ how? Chald. אֵיךְ
ܐܝܠܢܐ a ✝tree
ܐܝܡܡܐ day; Syr. اَحْمَا
ܐܚܘܬܗ *same as* ܐܚܘܬ
ܐܟܠ to eat, devour
ܐܠܐ God
ܐܠܗܐ *same as preceding*

ܐܡܐ a mother
ܐܡܬܐ a female domestic
ܐܡܪ to say, speak
ܐܢܝܚ to rest, cease from; *Aphel of* ܢܘܚ
ܐܢܬܬܐ female; *also* ܐܢܬܬ
ܐܢܫ a man
ܐܦܝܢ face; Heb. פָּנִים
ܐܘܪܝܬܐ a law; *also* ܐܘܪܝܬܐ
ܐܪܟ to prolong
ܐܪܥܐ earth, land
ܐܫܐ fire
ܐܝܢܐ who, which
ܐܢܬܬܐ a wife
ܐܬܪܐ a place

ב

ܒܥܝܪܐ a beast of burden, cattle
ܒܝܬܐ a house

to weep, lament

grief, lamentation

a son, child

to build

flesh

to seek, enquire after

a lord, master

} a plain, valley

son; *fem.*

to create

iron

to bless

to sacrifice

gold

to fear; *also*

dread, fear

to remember, to make mention of; *as a subs.*, a male

a likeness

kind, genus; *for* ... Comp. Greek γένος

winged

Gerizim

a body; *from*

to lift over, pass over

to commit adultery

to hew, cut, circumcise

a decree, command

a valley, recess

a stranger

Galgal

to discover

generation, age; *for*

to steal

baseness, disgrace

same as

a mountain

this, that

to be

to add; *vide Syntax*

less

presumption

to hold innocent

to call, name

to plant, sow; *as a subs.*, seed

seed

א

אכער neighbour

אדשא to rejoice

אחרן distant, last

אראה a vision, sight

ראה to see, behold

אחטא to sin

אחיה to live

אחיים life

אידע to know

אידעה knowledge, wisdom

אטמא to pollute

אשמים heaven

אכמד to desire

אכמר an ass; *for* אחמור

אחסד mercy

אחרב an axe, a sword

אעץ a tree, shrub

אעשם to be dark

אעשמה darkness

ט

טב good, well

טור a mountain

טעטה to move away, to pervert

טברא to create, make

ח

חטלב to flower, bring forth; *as a subs.*, a herb

חרבשא dry earth

חיד a hand

חידע to know, discern

חיהב to give

חיהוה the Lord

חיהושע Joshua

חיום a day

חיומד to-day

חיטב to be well

חים sea; Chald. יַמָּא

חיעקב Jacob

חיצחק Isaac

חיקרתא glory, greatness

חירדן Jordan

חיריחו Jericho

חירת to occupy, inhabit

חישראל Israel

חיתב to remain, occupy

כ

כוכב a star

כזל to dispose, prepare; *also* כבל

כל all, any

כלכל all, the whole

כשד to darken, to become dim

כנענית Canaanite

כנש to collect

כסף silver

כתב to write

ב

ב the heart

בהב to be in a flame; *as a subs.*, a flame

בהבה darkness, night

בהיר a lamp, torch

בבריב a bud, germ

בבב to bud, flourish

בבל to teach

בקרב a reptile

בקב to cast forth

ש
[מָאָה]

שאא a hundred; Heb.

שארב a luminary

שוב gratis, in vain

שבקש an altar

שאאב Moab

שרב to fear, dread

שחים water [מֵיסוֹן]

שרבאים the middle; Chald.

שחירם a plane, valley

שברישבל a collection

שלא to fill up

שלאה fullness

שבב to speak, say

שבבם a word; *also* שבבר; *Plural,* שבבחים

שברלא precepts

שברעחם Egypt

שחיש Moses

ל
שברעשל tabernacle, tent

בא Nebo

בחמא a prophet; Chald. נְבִיא; *also* בחמא

בחירא a luminary

בהר to be light; *as a subs.*, light; *also* a river

בקרק a fish; *prop. name*, Nun

בהר to raise, lift up; *as a subs.*, seed

בטר to keep

בחיל to sacrifice

בסא to explore, try

בבבב to fly

בחיש an animal

בשיף to breathe

בארל to give, bestow

ג
ברב to take, *or* receive

גרא to create, multiply

גרר to adore

גהר to bear witness

גשחל a sign

גשר an eye

גרחב pot-herb

גקב to mount, ascend

a hill, beacon; *for* | an animal
                        | land

to place, support | darkness

to hate | to depart; *also*

testimony | to acquire, seek

∇

same as 2.2∇ *or* 2∇

to make; *as a subs.*, a servant

work | **ב** [*also*

to pass over | a command, precept;

to see, behold | to multiply, increase

time | a word

a sin | a sphere, an arch

same as | the firmament

another, strange | prodigy, wonder

to return | a mouth

a tree; *also* | a graven image

an eye | Phogor

burnt offering | to visit, command

to enter; *also* 2∇ | precept

for | fruit, fruitful

age, eternity | Pharaoh

holocaust | to separate, divide; *also* &

a people | Euphrates

to occupy, inhabit | judgment

a flock of sheep; *also*

to flourish; *adj.*, grassy

ח

form, image

side, coast

morning; *opposed to*

ק

קלֵד a district, region

קבֿר to bury

קבֿרֿאֿ a sepulchre

קרֿבֿ to approach, touch
as a subs., a face

קדֿשׁ to justify, sanctify

קרֿיֿהֿ a state, city; *also*
קרֿאֿ and קרֿיֿהֿאֿ

קֿדֿמֿיֿזֿאֿ seed

קטֿל to kill

קל a voice

קלֿטֿשׁ thunder (*tonitrua*)

קֿדֿמֿיֿֿזֿאֿ a beginning

קֿשׁׁר a bird, fowl

קנֿאֿ to envy, be jealous
of

קֿיֿֿאֿשׁ firmament

קרֿב to approach, touch

ר

רֿאֿשׁ head, top; *also*
רֿיֿשׁ

רב great, mighty

רֿבֿוֿֿזֿאֿ greatness

רֿבֿרֿבֿ *same as* רב

רֿחֿאֿ *same as* רוֿֿחֿאֿ

רֿחֿיֿק remote, distant

רֿחֿֿשׁ to love

רֿטֿבֿ strength, vigour

רֿיֿחֿאֿ breath, smell

רֿיֿקֿ void ; *fem.*,
רֿיֿקֿֿזֿאֿ ,
Chald. רֵיקָנְיָא

רֿֿחֿֿשׁ to creep ; *as a subs.*,
a creeping thing

רֿע a neighbour

רֿמֿֿשׁ evening

ש

שֿׁאֿֿשׁ desolate, mis-shapen

שֿׁבֿֿאֿ a sabbath

שֿׁבֿֿע to swear

שֿׁדֿֿר to send

שֿֿׁחֿקֿאֿ the firmament

שֿֿׁרֿ to cover over, to
plaster

שֿֿׁוֿֿאֿ to place, put

שֿֿׁשֿֿׁיֿֿאֿ the heavens

שֿֿׁבֿֿר trumpet

שֿֿׁיֿֿֿדֿ plaster

שֿֿֿׁכֿֿֿשׁ Sichem

שֿֿׁלֿֿֿטֿ to rule

שֿֿׁלֿֿֿםֿ to finish, fill up ; *as
an adj.*, complete

שֿֿׁלֿֿֿםֿאֿ a finishing

שֿֿֿֿׁלֿֿֿמֿיֿֿֿֿזֿ peace offerings

שֿֿֿֿׁםֿ a name

שֿֿֿֿֿׁמֿֿֿֿע to hear

שֿֿֿֿֿׁמֿֿֿֿֿשׁ to serve, obey

שֿֿֿֿֿֿֿׁמֿֿֿֿֿֿשֿׁאֿ the sun

שֿֿֿֿֿֿֿׁנֿֿֿֿֿאֿ a year

11

ꝗpᵐ a step; *as a verb,*
to mock, prevaricate

ꝯᚷᛆ *same as* ꝯᚪᛚᵐ

ᚪ

ᛒᚷꝯᚪ an abyss

ꝗᚷᚪ an ox

ᚪᛘᚶᛈᛈᚷᚪ a crocodile

ᛟᛘᛈᚪ brave, apt,
strong

ꝯᚪᛘᚷᵐᚪ likeness